

Blair. 219.





ANCIENT IRISH ALPHABETS

N^o 1. From the Book of Kells.
(6th Century)

A a b c ð d e f g
h i l m n o p q
r v s f t u x g z

N^o 2. From the Book of Durrow, Autograph of S^t. Columba.
(6th Century)

a b c ð d e e f s h
i u m n o p q n r s r
t u x r z

N^o 3. From the Autograph Gospels of S^t. Moling.
(7th Century)

a b c ð d e f s h i l m n o p q
r t u x w

N^o 4. From the Liber Hymnorum.
(9 or 10th Century.)

a b c ð e f s h i k l m n
o p q r s t u x g z

ANCIENT IRISH ALPHABETS

From the Liber Hymnerum, — 2^d Character.

a b c d e f s h i l m n o p
q q u r t w x

From the Same, — 3^d Character.

a b c d e f s h i l m n o p q u r
t w x s z

N^o. 5. From the Leabhar na h-Uuidhre
(12th Century)

a b c d e f s h i l m n o p
q n r t z

N^o. 6. From the Charters in the Book of Kells,
(14th Century)

a b b c d e f s h i l m n
o p n r t u

N^o. 7. From the Book of Leacan,
(15th Century)

a b c d e f s h i l m n o p
q n s r t u y

N^o. 8. From the Autograph Annals of y^e Four Masters.
(17th Century)

a b c d e f s h i l m n o p
n s r t u

Evelyn Stewart-Murray
A GRAMMAR
OF
1891

THE IRISH LANGUAGE,

PUBLISHED FOR THE

USE OF THE SENIOR CLASSES

IN

THE COLLEGE OF ST. COLUMBA.

BY

JOHN O'DONOVAN,

MEMBER OF THE IRISH ARCHAEOLOGICAL SOCIETY.



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REMARKS

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TO
THE REVEREND
JAMES HENTHORN TODD, D.D.,
FELLOW OF TRINITY COLLEGE, DUBLIN, ETC.,
AS AN HUMBLE TESTIMONY
TO THE GREAT VALUE OF HIS EXERTIONS
IN PRESERVING AND ILLUSTRATING
THE MONUMENTS OF THE HISTORY AND LANGUAGE OF IRELAND,
AND AS AN ACKNOWLEDGMENT
OF THE ASSISTANCE DERIVED FROM HIM
IN THE COMPOSITION AND ARRANGEMENT OF THE FOLLOWING PAGES,
THIS VOLUME
IS INSCRIBED
BY HIS OBEDIENT, HUMBLE SERVANT,
JOHN O'DONOVAN.

P R E F A C E.

THE following work was commenced in the year 1828, and has been since continued, with various interruptions. The Author, having in the interval visited every county in Ireland, has had opportunities of becoming acquainted with the provincial dialects of the language, as now spoken ; and he has therefore noticed their more remarkable peculiarities, wherever they appeared to throw light on the Rules of Irish Grammar. He has also introduced copious examples from the remains of the ancient language still preserved in manuscript ; a source of information peculiarly important, not only as preserving the original inflexions and forms of the language, but also because it has been hitherto almost entirely neglected by his predecessors, who, with the exception of Haliday, have all taken their examples from the modern vernacular Irish.

The Author has to return his thanks to the Provost and Senior Fellows of Trinity College, Dublin, for a

donation of twenty-five pounds towards the expense of this work ; also to the Founders of the College of St. Columba, who have adopted it as the Class-book of their more advanced students, and have borne the risk of its publication.

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J. O'D.

CONTENTS.

	PAGE
INTRODUCTION,	xxvii
SECTION 1.— <i>Of the Origin of Writing and Letters in Ireland,</i>	ib.
SECTION 2.— <i>Of the principal Writers of Irish Grammar,</i>	liv
SECTION 3.— <i>Testimonies to the Value of the Study of Irish,</i>	lxv
SECTION 4.— <i>Of the Dialects of Irish,</i>	lxxi

PART I.

ORTHOGRAPHY.

CHAPTER I.

CLASSIFICATION OF LETTERS.

THE modern Irish alphabet,	1
Vowels divided into broad and slender,	ib.
Consonants divided into mutes and liquids; also into labials, palatals, and linguals,	ib.
Classification of consonants according to Dr. Darwin's system,	2
Commutable consonants in the ancient language,	ib.
Aspirable consonants,	3
Influence of the vowels on the consonants,	ib.

CHAPTER II.

OF THE VOWELS.

SECTION 1.— <i>Of the Sounds of the simple Vowels,</i>	5-14
Long, short, and medial sounds,	ib.
b	

	PAGE
General position of the accent,	5
Obscure sounds of the vowels,	6
The aspirates $\dot{\sigma}$ and \dot{g} , used as a hyphen or diæresis,	7
The vowels never doubled in modern Irish,	ib.
General rule for reading Irish,	7
Table of the sounds of the vowels,	8-14
Different sounds of α ,	8-11
Different sounds of $\alpha\ddot{o}$, or $\alpha\dot{g}$,	9
Sounds of e ,	11
\imath and $\imath u$ substituted for e final in old MSS.	ib.
Sounds of the vowel i ,	12
Diphthongal sound of i in Munster,	ib.
Sounds of the vowel o ,	12
Corrupt sounds of o in Meath and parts of Ulster,	12
Diphthongal sounds of o in the south of Ireland,	13
Sounds of the vowel u ,	ib.
 SECTION 2.— <i>Of the Sounds of the Diphthongs</i> ,	14-26
The diphthongs enumerated,	14
Table of the sounds of the diphthongs,	14-26
Sound of αe ,	14
Sounds of αi ,	ib.
Sounds of αo ,	16
The diphthong αu found only in ancient MSS.	17
Sounds of $e \alpha$,	ib.
The diphthong $e \alpha$ represented by a single e in old MSS.	18
Sound of $e \alpha$ medial in Munster,	19
The combination $e \alpha p$ often written $\alpha \alpha p$ in old MSS.	ib.
$E \alpha$ short of the moderns, written $\imath u$ in old MSS.	19
Sound of $e \alpha$, with the accent on α ,	20
Long and short sounds of $e \imath$,	20
The diphthong $e \imath$ of the moderns often represented by a single e in old manuscripts,	ib.
Long and short sounds of $e o$,	21
Corrupt pronunciation of $e o$ in Meath and Ulster,	ib.
The diphthong $e u$ used by modern authors instead of $e \alpha$, or e long of the ancients,	ib.

	PAGE
The diphthong <i>ia</i> always long,	22
Sounds of <i>io</i> ,	ib.
Represented by a simple <i>i</i> in old MSS.	22
Sound of <i>io</i> in Munster,	23
Corrupt sound of <i>io</i> in Kilkenny and Waterford,	ib.
Short and long sound of <i>iū</i> ,	ib.
Sounds of <i>oi</i> ,	23
The diphthong <i>ou</i> never used in modern Irish,	24
Sound of <i>oī</i> (i accented),	25
Sound of <i>ua</i> ,	ib.
Written <i>ue</i> and <i>uo</i> by the ancients,	ib.
Sounds of <i>ui</i> ,	ib.
<i>ɔi</i> , <i>oī</i> , and <i>ui</i> , when short, commutable,	ib.
Sounds of <i>ui</i> in Munster,	ib.
 SECTION 3.— <i>Of the Triphthongs</i> ,	26
Table of the sounds of the triphthongs,	ib.
Sound of <i>aoi</i> ,	26
<i>aoi</i> not used before the fourteenth century,	ib.
Sound of <i>eoi</i> ,	27
Sound of <i>iai</i> ,	ib.
Sound of <i>iui</i> ,	ib.

CHAPTER III.

OF THE CONSONANTS.

 SECTION 1.— <i>Of the radical Sounds of the Consonants</i> ,	27–39
Table of the sounds of the simple consonants,	28–39
Broad and slender sounds of <i>b</i> ,	28
Broad and slender sounds of <i>c</i> ,	28
Broad and slender sounds of <i>d</i> ,	29
<i>C</i> , or <i>cc</i> , often used for <i>d</i> , in ancient MSS.	ib.
Corrupt pronunciation of <i>d</i> slender in Ulster, Scotland, and the Isle of Man,	ib.
Broad and slender sounds of <i>f</i> ,	30

	PAGE
F, in the south of Ireland, prefixed to many words, which in the north begin with vowels,	30
Broad and slender sounds of g,	ib.
g often commuted with c in old manuscripts,	ib.
h no articulation ; and begins no Irish word radical,	31
h sometimes placed over the vowel like the Greek <i>spiritus asper</i> ,	ib.
Broad and slender sounds of l,	31
Sounds of l, and ll, in Ulster,	32, 33
In ancient manuscripts lo sometimes used for ll,	33
The combination ln, how pronounced,	ib.
Broad and slender sounds of m,	ib.
In ancient manuscripts m often doubled,	ib.
Broad and slender sounds of n,	33
Provincial pronunciations of n and nn,	34
Provincial sounds of cn, gn, mn,	ib.
In ancient manuscripts nb, and nt, often used for nn,	ib.
Sound of ng, simple and indivisible,	35
Provincial sounds of ng,	ib.
Broad and slender sounds of p,	36
Broad and slender sounds of p,	ib.
Slender sound of p before a broad vowel in the south-west of Ireland,	ib.
Pronunciation of pp,	37
Corrupt sound of cp in Kilkenny and Waterford,	ib.
Broad and slender sounds of r,	37
Broad and slender sounds of t,	38
Corrupt sound of t slender in Ulster, the Highlands of Scot- land, and the Isle of Man,	39
 SECTION 2.— <i>Of Aspiration, and its Effects on the Sounds of the Consonants,</i>	
39-57	
Aspiration defined,	39
The English language originally guttural like the Lowland Scotch,	40
Remarks on the aspirates c, b, g, broad and slender,	ib.

	PAGE
Aspirated consonants marked in Erse and some Irish books by placing <i>h</i> after them,	41
System of aspiration used in ancient MSS.	42
No mark of aspiration in the inscription on the monument of Lughnaton, the oldest known,	42
h used to aspirate <i>c</i> , <i>p</i> , <i>t</i> , and <i>m</i> , in ancient inscriptions at Clonmacnoise,	43
Marks of aspiration in early printed Irish books,	ib.
System of aspiration recommended by the author,	ib.
A tendency to aspiration characterizes Irish and its cognate dialects,	45
Aspiration in the modern languages of Europe,	46
Table of the aspirated consonants,	46–57
Broad and slender sounds of <i>b</i> , or <i>bh</i> ,	46
Provincial pronunciation of <i>b</i> , or <i>bh</i> ,	47
Broad and slender sounds of <i>c</i> , or <i>ch</i> ,	ib.
Provincial sounds of <i>c</i> , or <i>ch</i> ,	48
Broad and slender sounds of <i>d</i> , or <i>dh</i> ,	49
Pronunciation of <i>aō</i> throughout the provinces,	ib.
Pronunciation of <i>ða</i> in the termination of adjectives,	50
Sound of <i>f</i> , or <i>fh</i> ,	ib.
Initial <i>ph</i> often omitted in ancient MSS.	ib.
Broad and slender sounds of <i>g</i> , or <i>gh</i> ,	50
Curious power of <i>g</i> , or <i>gh</i> , in the middle of words,	51
Broad and slender sounds of <i>m</i> , or <i>mh</i> ,	ib.
Difference between the sounds of <i>b</i> and <i>m</i> ,	52
H sometimes found with a full dot over it in old MSS.	52
Broad and slender sounds of <i>p</i> , or <i>ph</i> ,	53
R sometimes dotted in old MSS.	ib.
Remarks on the liquids <i>l</i> , <i>m</i> , <i>n</i> , <i>p</i> ,	ib.
Broad and slender sounds of <i>r</i> , or <i>rh</i> ,	54
Aspirated <i>r</i> , sometimes written <i>hr</i> in old manuscripts,	ib.
Broad and slender sounds of <i>t</i> , or <i>th</i> ,	55
Provincial pronunciation of <i>t</i> , or <i>th</i> ,	ib.
Grammatical use of aspiration,	56

	PAGE
SECTION 3.—<i>Of certain Combinations of Consonants which do not easily coalesce,</i>	57
SECTION 4.—<i>Of Eclipsis of Consonants,</i>	58–65
Eclipsis defined,	58
The eclipsing consonant always softer than that which it eclipses,	59
The consonant r an exception to the rules of eclipsis,	61
Rules for the grammatical use of eclipsis,	ib.
The eclipsing consonant not always written in ancient MSS.	64
System of eclipsis in MSS. of the sixteenth and seventeenth centuries,	ib.
System of eclipsis in the more ancient MSS.	ib.
Redundant eclipsis,	65

PART II.

ETYMOLOGY.

CHAPTER I.

OF THE ARTICLE.

No indefinite article in Irish,	66
Inflexions of the article,	67
Combinations of the article with prepositions,	ib.
Various modes of writing it in old manuscripts,	ib.
Changes caused by the article in the initials of nouns,	68
Rules for these changes,	69–72

CHAPTER II.

OF NOUNS SUBSTANTIVE.

SECTION 1.—<i>Of Gender,</i>	72–75
Gender defined,	72

	PAGE
Rules for determining the gender of nouns,	73
Some names of men and animals naturally masculine are feminine in Irish, and <i>vice versa</i> ,	ib.
Some nouns have different genders in the north and south of Ireland,	74
 SECTION 2.— <i>Of Cases</i> ,	 75-77
Case defined,	75
The nominative and accusative always alike in form in modern Irish,	ib.
On the dative or ablative case in Irish,	76
The nominative and vocative feminine, and the genitive and vocative masculine, always terminante alike,	77
 SECTION 3.— <i>Of Declensions</i> ,	 77-109
Declension defined,	77
Observations on the number of declensions,	ib.
Table of <i>Attenuation</i> and <i>making broad</i> ,	77
Change of c into g in attenuation,	79
<i>First Declension</i> ,	80
General rules for the formation of the cases,	81
Particular rules for the genitive case singular in monosyllables,	85
Particular rules for the nominative and dative plural,	86
<i>Second Declension</i> ,	88-93
Particular rules for the nominative plural,	91
Particular rules for the genitive plural,	92
<i>Third Declension</i> ,	93-101
Particular rules for the nominative and dative plural,	97-99
Particular rules for the genitive plural,	100
<i>Fourth Declension</i> ,	101-105
Rule for the genitive plural,	104
<i>Fifth Declension</i> ,	105
Irregular substantives,	107-109

CHAPTER III.

ADJECTIVES.

	PAGE
SECTION 1.—<i>Declensions of Nouns Adjective,</i>	109-113
<i>First Declension,</i>	110
<i>Second Declension,</i>	111
<i>Third Declension,</i>	112
<i>Fourth Declension,</i>	113
SECTION 2.—<i>Adjectives declined with Substantives,</i>	113
General remarks,	ib.
Examples,	114-117
SECTION 3.—<i>The Degrees of Comparison,</i>	117-122
The comparative and superlative how distinguished,	117
Form of the comparative in <i>τερ</i> , or <i>τιρ</i> ,	119
Meaning of the comparative in <i>τερ</i> , or <i>τιρ</i> , when followed by the preposition <i>πι</i> , or <i>λε</i> ,	120
Of the particles <i>πάρ</i> , <i>πό</i> , <i>πίορ</i> , <i>αν</i> , <i>ύρ</i> , &c., when prefixed to the adjective,	121
Of the preposition <i>δε</i> when postfixed to the adjective,	ib.
Of irregular comparison,	122
SECTION 4.—<i>Of numeral Adjectives,</i>	123-125
Of nouns substantive formed from numeral adjectives,	125
Difference between <i>δό</i> and <i>δά</i> , <i>ceαταιρ</i> and <i>ceιτρε</i> ,	126

CHAPTER IV.

OF PRONOUNS.

Classification of the pronouns,	126
SECTION 1.—<i>Of the personal Pronouns,</i>	127
Remarks upon <i>τέ</i> , <i>τί</i> , <i>τιαδ</i> , and <i>έ</i> , <i>ι</i> , <i>ιαδ</i> ,	128
SECTION 2.—<i>Of possessive Pronouns,</i>	130
How rendered emphatic,	ib.
Various ancient modes of writing <i>τείμ</i> , <i>self</i> ,	ib.

	PAGE
SECTION 3.—<i>Of the relative Pronouns,</i>	131
On the various forms and substitutes of the relative,	131
Of <i>do</i> when used as a relative,	132
SECTION 4.—<i>Of interrogative Pronouns,</i>	134
SECTION 5.—<i>Of the demonstrative Pronouns,</i>	ib.
SECTION 6.—<i>Of the indefinite Pronouns,</i>	135
SECTION 7.—<i>Of Pronouns compounded with Prepositions,</i>	137-149
Personal pronouns compounded with prepositions,	137-147
Possessive pronouns compounded with prepositions,	147-149

CHAPTER V.

OF VERBS.

SECTION 1.—<i>Of the Moods and Tenses,</i>	150
Force of tenses of the indicative mood,	151
Analytic and synthetic forms of the verb active,	152
Form of the verb which follows the relative pronoun,	155
The historic present tense,	ib.
Particles which aspirate the initials of verbs,	156
On <i>do</i> and <i>po</i> prefixed to verbs,	157
On the particle <i>pul</i> ,	ib.
Particles causing eclipsis of the initial consonant of verbs, . .	158
Influence of the relative (when preceded by a preposition) on the initials of verbs,	159
SECTION 2.—<i>Of the assertive or impersonal Verb <i>ip</i>,</i>	159-166
Combinations of <i>ip</i> with the personal pronouns illustrated by ancient examples,	160-162
Idiomatic applications of <i>ip</i> ,	163-166
Difference between <i>ip</i> and <i>ta</i> ,	163
Peculiar idiom of <i>ta</i> in composition,	164, 165
SECTION 3.—<i>Of the Verb Substantive <i>taum</i>,</i>	166-172
On the persons of the present indicative,	167
On the persons of the imperative,	169

	PAGE
Ancient examples,	170
Of the analytic form of the verb substantive,	172
 SECTION 4.— <i>Conjugation of a regular Verb (glaonam),</i> . .	173–187
On the persons of the present indicative active,	173
On the past tense indicative active,	175
Peculiar termination in eptanip,	ib.
On the persons of the consuetudinal past indicative active, .	177
On the future indicative active,	178
On the use of f future of all regular verbs, except those in iġim, and a few others,	ib.
No subjunctive in regular verbs,	179
On the persons of the imperative active,	ib.
On the persons of the conditional active,	181
On the f in this mood,	ib.
Formation of compound tenses,	183
Of the passive voice,	ib.
On the forms of the pronouns after the verb passive, .	183, 184
The particles oo, or po, never aspirate the past passive, .	185
On the endings of the past indicative passive,	ib.
On the consuetudinal past indicative,	ib.
On the future indicative,	186
On the conditional mood,	ib.
On the passive participle,	187
Formation of the passive moods and tenses by the verb sub- stantive and participle,	ib.
 SECTION 5.— <i>Formation of the Tenses of regular Verbs,</i> . .	187–207
On the Erse or Gælic of Scotland,	188
Of the tenses of the indicative active,	191
Of the verbs which form the future in eoċċab,	194
Of the imperative,	196
Of the conditional,	197
Of the infinitive (General Rule),	197–203
Of verbs which have their infinitive like the root,	198

Of verbs which form their infinitive by dropping the last slender vowel of the root,	199
Of verbs which in the infinitive suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root,	ib.
Of verbs which form the infinitive in <i>uğao</i> ,	ib.
Of verbs which, to form the infinitive, add <i>τ</i> to the root, .	200
Of verbs which, to form the infinitive, add <i>ačain</i> , or <i>ečain</i> , to the root,	ib.
Of verbs which form the infinitive in <i>āl</i> ,	201
Of verbs which terminate the infinitive in <i>gail</i> ,	202
Of verbs which terminate the infinitive in <i>aṁ</i> , or <i>eam</i> , . .	ib.
Of verbs which terminate the infinitive in <i>ačč</i> , or <i>eacč</i> , . .	ib.
Of verbs which terminate the infinitive in <i>taim</i> , or <i>taim</i> , . .	ib.
Of verbs which terminate the infinitive in <i>pun</i> ,	ib.
Of verbs which form the infinitive irregularly,	203
Of the indicative passive,	ib.
Of the conditional passive,	204
Formation of the passive participle,	205
Aspiration of <i>ta</i> and <i>te</i> , in the termination of the passive participle,	ib.
 SECTION 6.— <i>Synopsis of the Verb Substantive and regular Verbs</i> ,	207
Synopsis of the substantive verb <i>táim</i> ,	208
Synopsis of the regular verb <i>molaím</i> ,	209
Synopsis of the regular verb <i>ceilim</i> ,	210
Synopsis of the regular verb <i>foillřigim</i> ,	211
 SECTION 7.— <i>Irregular Verbs</i> ,	212-254
General remarks on the irregular verbs,	212
Of <i>beipim</i> , <i>tuğaim</i> , or <i>taňpaim</i> ,	213-219
Of <i>beipim</i> ,	219-221
Of <i>cím</i> ,	221-226
Of <i>cluim</i> ,	226
Of <i>déanaim</i> ,	226-234
Ancient examples of the past indicative active of <i>déanaim</i> , .	228

	PAGE
Examples of the past subjunctive passive,	233
Of <i>gním</i> ,	235
Of <i>deipim</i> ,	236–240
Of <i>faðgáim</i> , or <i>þeibím</i> ,	241–245
Of <i>nigim</i> ,	245
Of <i>téiðim</i> ,	247–250
Of <i>vígim</i> ,	250–254
SECTION 8.—<i>Of impersonal, defective, and obsolete Verbs,</i>	254–261

CHAPTER VI.

ADVERBS.

General remarks,	261
SECTION 1.—<i>Formation of Adverbs,</i>	262
A list of adverbs,	263–269
SECTION 2.—<i>Of prepositive and inseparable, or consignificant Adverbs,</i>	270–280

CHAPTER VII.

OF PREPOSITIONS.

SECTION 1.—<i>Of simple Prepositions, their simple Meanings, and ancient and modern Forms,</i>	280–286
SECTION 2.—<i>Of compound, or improper Prepositions,</i>	287–290
SECTION 3.—<i>Of the simple and idiomatic Meanings of the Prepositions,</i>	290–319

CHAPTER VIII.

OF CONJUNCTIONS.

SECTION 1.—<i>Of the simple Conjunctions,</i>	320–325
SECTION 2.—<i>Of compound Conjunctions, or conjunctional Phrases,</i>	325, 326

CHAPTER IX.

OF INTERJECTIONS.

	PAGE
List of interjections,	327
War cries and exclamations of the ancient Irish,	327

CHAPTER X.

OF DERIVATION AND COMPOSITION.

General remarks,	328
SECTION 1.— <i>Of Derivation</i> ,	330–335
SUBSECTION 1.— <i>Of derivative Substantives</i> ,	330–334
SUBSECTION 2.— <i>Of derivative Adjectives</i> ,	334
SUBSECTION 3.— <i>Of derivative Verbs</i> ,	335
SECTION 2.— <i>Of Composition, or the Formation of compound Terms</i> ,	336–342
I. Words compounded with a substantive prefixed,	337
1. Substantives compounded with substantives,	337
2. Adjectives with a substantive prefixed,	338
3. Verbs, or participles, with a substantive prefixed,	ib.
II. Words compounded with an adjective prefixed,	339
1. Substantives with an adjective prefixed,	ib.
2. Adjectives compounded with adjectives,	ib.
3. Verbs, or participles, with an adjective prefixed,	340
III. Words compounded with a verb prefixed,	ib.
IV. Words compounded with a preposition prefixed,	341
Of the gender of a word compounded of two substantives,	342

PART III.

OF SYNTAX.

CHAPTER I.

OF CONCORD.

	PAGE
SECTION 1.— <i>Of the Agreement of the Article with its Substantive, and of its Collocation,</i>	344
SECTION 2.— <i>Of the Collocation of the Adjective, and of its Agree- ment with its Substantive,</i>	347
SECTION 3.— <i>Of the Collocation and Agreement of Pronouns with their Antecedents,</i>	354
SECTION 4.— <i>Of the Agreement of a Verb with its Nominative Case,</i>	356
The verb naturally stands before its nominative case, .	357–361
Agreement of the verb with the relative in old writings, .	360
Examples of the nominative before the verb,	361
Examples of the nominative before the infinitive . . .	361–364
The assertive verb <i>if</i> often understood,	365
Agreement of substantives by apposition,	ib.

CHAPTER II.

OF GOVERNMENT.

SECTION 1.— <i>Of the Government of Substantives,</i>	367
General rules,	ib.
Of the government of <i>o</i> and <i>mac</i> in surnames,	368
SECTION 2.— <i>Of the Government of Adjectives,</i>	369
Of the comparative degree,	370
Of the old comparative in <i>icēn</i> ,	ib.
Of the comparative with <i>de</i> suffixed,	371

	PAGE
Of the superlative degree,	371
Influence of the numerals on the initials of nouns,	372
SECTION 3.—<i>Of the Government and Collocation of Pronouns,</i>	373
Influence of the possessive pronouns on the initials of their substantives,	ib.
Collocation of the relative, and its influence on the initials of verbs,	375
The relative disguised in synthetic unions with prepositions,	377
Of the relative <i>noc</i> ,	ib.
Ambiguous construction of the relative,	377
Government of possessive pronouns combined with prepositions,	378
Idiomatic construction of possessive pronouns with the verb <i>ta</i> , and the preposition <i>a</i> , or <i>ann</i> ,	ib.
Collocation of interrogative pronouns,	379
Collocation of demonstrative pronouns,	380
Collocation and influence of <i>gac</i> , <i>gaca</i> ,	381
SECTION 4.—<i>Of the Government of Verbs,</i>	382
Natural order of an Irish sentence,	ib.
Of the accusative form of nouns supposed to be different from the nominative,	ib.
Ancient collocation of the accusative of pronouns,	383
Construction of <i>ag a</i> , <i>'gá</i> , and <i>o'a</i> , with verbal nouns,	ib.
Of verbs active which require a preposition after them,	384
Construction of the infinitive mood,	384–386
The infinitive active has sometimes a passive signification,	386
How the nominative case absolute in English, or the ablative absolute in Latin, is expressed in Irish,	ib.
Influence of <i>ba</i> , or <i>buð</i> , on the initials of nouns,	ib.
One verb governs another in the infinitive,	387
Ancient verbs not now found in modern Irish,	ib.
SECTION 5.—<i>Of the Government and Collocation of Adverbs,</i>	388
Of adverbs as mere expletives,	389
Of the collocation of compound adverbs,	ib.

	PAGE
Of adverbs in connexion with verbs of motion,	390
Of adverbs in connexion with verbs of rest,	ib.
No adverbs in modern Irish to express <i>yes</i> , or <i>no</i> ,	ib.
SECTION 6.—<i>Of the Government of Prepositions</i>,	<i>ib.</i>
Influence of α, or i, iap, piá, and go, or co (<i>with</i>),	391
Amalgamation of α or i, with nouns beginning with l, m, p, in ancient Irish,	ib.
Influence of ap, de, do, fá, ioríp, map, ó, and tpe,	392
Of nouns following αg, go, or co (<i>to</i>), le, or pe, and ór,	ib.
Of the preposition gan,	393
Influence of prepositions on the initials of articulated nouns,	ib.
Influence of do on the initials of articulated nouns,	394
Influence of ip, gup, fo, tper, ó, ap, leip, and per, on the initials of articulated nouns,	395
Influence of do, pop, ip, and lap, on the initials of articu- lated nouns,	ib.
Provincial peculiarities in the influence of do and de,	396
Influence of the relative, when governed by a preposition, on the initials of the verbs which follow it,	397
Forms of ann, α, go, iap, i, le, pe, tpe, before the article,	398
Repetition of the simple preposition,	ib.
Government of compound prepositions,	399
SECTION 7.—<i>Of the Government of Conjunctions</i>,	<i>ib.</i>
Of αgup,	ib.
Of aét,	400
Of ní, nué, or noča, muna, an, go, and map,	ib.
Of má,	401
Of the particles ap, do or po, gup, má, map, načap, ní, níop, nočap, and pul,	ib.
Of ioná,	ib.
Of dá,	402
Of ná, when prohibitive,	ib.
Of an, go, dá, iap, map a, muna, nač, noča,	ib.
SECTION 8.—<i>Of the Government of Interjections</i>,	<i>ib.</i>

PART IV.

OF PROSODY.

CHAPTER I.

OF PRONUNCIATION.

	PAGE
SECTION 1.— <i>Of Accent</i> ,	403
Rules to determine the primary and secondary accent,	403-407
SECTION 2.— <i>Of Quantity</i> ,	407
General rules for the quantity of simple vowels,	ib.
Special rules for the quantity of simple vowels,	408
Rules for the quantity of diphthongs,	409

CHAPTER II.

OF VERSIFICATION.

SECTION 1.— <i>Of Dan Direach Verse</i> ,	412
Requisites of Dan Direach verse,	ib.
1. Rann, or quatrain,	413
2. Concord, or alliteration,	ib.
3. Correspondence,	415
Classification of consonants by the ancient Irish poets,	ib.
4. Termination, or <i>Rinn</i> ,	417
5. Union, or <i>Uaithne</i> ,	418
6. Head, or <i>Ceann</i> ,	ib.
7. <i>Amus</i> ,	419
Five species of Dan Direach verse,	ib.
Of <i>Deibhidhe</i> ,	ib.
Of <i>Seadna</i> ,	420
Of the two kinds of <i>Rannaigheacht</i> ,	422
Of <i>Casbhairn</i> ,	423

	PAGE
SECTION 2.—Of <i>Oglachas</i> ,	424
SECTION 3.—Of <i>Droighneach</i> ,	426
SECTION 4.—Of <i>Bruilingeacht</i> ,	ib.
Of the vulgar poetry called <i>Abhran Burdun</i> , <i>Caoine</i> , and <i>Tuireadh</i> ,	427

APPENDIX.

I. Of contractions and abbreviations,	429
II. Specimens of the Irish language from the seventh to the seventeenth century,	436
III. Addenda et Corrigenda,	458

INTRODUCTION.

SECTION I.—*Of the Origin of Writing and Letters in Ireland.*

THE question whether the pagan Irish had the use of alphabetic writing has often been discussed. Bollandus^a and Innes^b deny that the Irish were a lettered people before they received the Roman alphabet from the Christian missionaries; but the question has not been as yet handled on either side with a moderation likely to elicit the truth. O'Flaherty states that if Bollandus had consulted any Irishmen, well informed in the antiquities of Ireland, they could have produced for him the names of writers who had flourished in different ages before the mission of St. Patrick^c. And in this assertion he was perfectly borne out by the Bardic traditional history of pagan Ireland; for we read that letters were known not only to the Scotic or Milesian colony, but also to their predecessors, the Tuatha De Dananns^d. Several poets of distinction are men-

^a Acta SS. ad 17 Mart. tom. 2, in Vit. S. Patr. sect. 4.

^b See the arguments of Innes, quoted hereafter, p. xxxiv.

^c “Certe si Bollandus Hibernos antiquitatum suarum peritos consuleret, facile in medium proferrent, scriptorum nomenclaturam qui ante S. Patricii apostolati-

tum diversis sœculis floruerunt.”

—*Ogyg.* Part iii. c. 30.

^d No Ogham inscriptions have, however, as yet been found on any of the monuments ascribed by the Irish writers to the Tuatha De Dananns, excepting the cave in the mound at New Grange, which exhibits a few Ogham cha-

tioned as of the Tuatha De Danann colony ; and among the rest Ogma Mac Elathan, who is said to have invented one of the species of virgular characters called Ogham^e ; and Brigid, daughter of the Dagda, who was worshipped by the poets of after ages as the goddess of poetry. Among the Scotic or Milesian colony, on their arrival in Ireland from Spain, we find Amergin, the brother of the leader of the colony, who is said to have been their poet, and chief Brehon or Judge ; and there are on bardic record also the names of many poets and legislators, from this period down to Forchern, who is said to have composed the Uraicecht, or Primer of the Bards, in the first century. But the writers of the traditional history of Ireland go farther, and give a regular account of the period at which, and the persons by whom, the Irish letters were invented. They tell us that Fenius Farsaidh, King of Scythia, the great grandson of Japheth, son of Noah, set up a school of learning on the plain of Shenaar, which the Book of Druim-

racters, and near them, a decided representation of a palm branch. To say that these are forgeries, and that they were engraved on the stone since the cave was opened in 1699, would be to beg the question. A great number of the stones within the chamber, as well as those in the gallery which leads to it, are carved with spiral, lozenge-shaped, and zig-zag lines, but these are evidently intended as ornaments, and not as phonetic characters or hieroglyphics.

^e In the Book of Ballymote, fol. 167, b, b, commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan, above mentioned. This tract

begins :

“ Caiðe loc 7 aimpri 7 peppu
7 fáit aipic in Ogaim? Hinn.
Loc do Hibernia insula quam
nō Scoti habitamus, i n-aimpri
ðrepe, mic Elathan, nīg Ériann.
Peppa do Ogma, mac Elathan,
mic Delbaet, deinbraelair do
ðreif; ár ðreif, 7 Ogma, 7
Delbaet in mic Elathan.

“ What is the place and time, and person, and cause of [inventing] the Ogham? Not difficult. The place of it, *Hibernia Insula quam nos Scotti habitamus*; in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbaeth, brother of Bres; for Bres, and Ogma, and Delbaeth, were the three sons of Elathan.”

Sneachta places at Eothica^f, two hundred and forty-two years after the deluge, and having two assistants, Gaedhal, son of Eathor, and Iar, son of Nemha, otherwise called Cai Cainbhreathach : he there taught the Hebrew and the various languages which came into existence after the confusion of tongues.

After having presided over the school of Shenaar for twenty years, Fenius returned to his kingdom of Scythia, and there established schools, over which he appointed Gaedhal, the son of Eathor, as president. King Fenius then ordered Gaedhal to arrange and digest the Gaelic language into five dialects, the most polished of which was to be named Bearla Feine, after Fenius himself, while the language generally was to be named Gaidhelg, from Gaedhal. Fenius Farsaidh, we are told, reigned over Scythia for a period of twenty-two years after his return from the plain of Shenaar. He had two sons, Nenual and Niul ; to the elder of whom he bequeathed his kingdom, but to the younger nothing but his learning. Niul continued for many years teaching in the public schools of Scythia, until the fame of his learning spread abroad into the neighbouring kingdoms, and at length Pharoah Cingeris [Cinchres], King of Egypt, invited him to his country to instruct the Egyptians in the various languages and sciences of which he was master. Niul set out for Egypt, and Pharoah was so pleased with him, that he bestowed upon him the lands called Capaciront, or Capacir, situated near the Red Sea, and gave him his daughter Scota in marriage, from whom the Milesian Irish were afterwards called *Scoti*. After his marriage Niul^g erected public schools at Capaciront, and was there, instructing

^f The Book of Drum-sneachta, quoted by Keating.

^g To this royal schoolmaster of Egypt the chief Milesian families of Ireland trace their pedigrees, and are now about 118 genera-

tions removed from him, according to the genealogical lines preserved in ancient and modern books and MSS. Thus, the present Viscount O'Neill is 129 generations removed from him ; Sir Richard

the Egyptians in the arts and sciences, at the very time that Moses took upon him the command of the children of Israel, 797 years after the deluge. At this time Niul had by Scota a son whom he named Gaedhal, in honour of his friend Gaedhal, the son of Eathor, and from him, according to some of our historians, the Irish were called Gaoidhil, and their language Gaoidheilg. The descendants of this famous schoolmaster, after various adventures by sea and land, emigrating from Egypt to Crete; from Crete to Scythia; from Scythia to Gothia, or Getulia; from Gothia, or Getulia, to Spain; from Spain to Scythia; from Scythia to Egypt again; from Egypt to Thrace; from Thrace to Gothia; from Gothia to Spain^h; finally arrived in Ireland under the conduct of two brothers,

O'Donel 115; O'Conor Don 118; O'Dowda 116; the Marquis of Thomond 117; Justin Mac Carthy, of Carrignavar, 117; and O'Donovan 115. Now by allowing thirty years to each generation, it will appear, that Niul may have flourished about 3540 years ago, or 1695 years before Christ. This calculation will shew that the number of generations would sufficiently fill up the space of time; and that the line is not such a blundering forgery as might be supposed; but until we discover some real authority to prove by what means the Scotic or Gaelic race were able to preserve the names of all their ancestors, from the time of Moses to the first century, we must regard the previous line of pedigree thence to Niul and Fenius, as a forgery of the Christian bards. Certain it is that at the present day oral tradition does not preserve the names of ancestors among the modern Irish, with any certainty, beyond the sixth gene-

ration. The author has tested this fact in every part of Ireland.

^h Lhwyd, in one of his letters to Mr. Rowland, the author of *Mona Antiqua*, expresses himself as follows on this subject: "Indeed it seems to me that the Irish have, in a great measure, kept up two languages, the ancient British, and old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland is very manifest, from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian, or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories."

Sir William Betham, who has laboured more strenuously than even any of the native Irish writers of our times, to support the truth of the pagan history of Ire-

Heber and Heremon, sons of Milesius, and the twenty-first in descent from Gaedhal, son of Niul.

We are told further in the *Uraicecht*, preserved in the Book of Lecanⁱ, that the ancient Irish alphabet did not begin with the letters *a*, *b*, *c*, like the Latin, nor with *a*, *b*, *g*, like the Greek and Hebrew alphabets, but with the letters *b*, *l*, *f*, from which it received its name of *Bobel-loth*, or with *b*, *l*, *n*, from which it received the appellation of *Beth-luis-nion*. Each of the letters of the Bobel-loth alphabet took its name from one of the masters who taught at the great schools under Fenius Farsaidh, and in the Beth-luis-nion alphabet each letter was named after some tree, for what reason we know not^j.

The names and order of the letters in the Bobel-loth alphabet are as follows:

b	Bobel.	τ	Talemon.
l	Loth.	c	Cai.
F	Foronn.	q	Qualep.
r	Saliath.	m	Mareth.
n	Nabgadon.	g	Gath.
h	Hiruath or Uria.	ŋg	Ngoimer.
d	Davith.	ρ	Stru.

land, has attempted to prove, in his *ETRURIA CELTICA*, “that the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the Continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain; that the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writ-

ing and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman.”—*Etruria Celtica*, vol. i. p. 10.

ⁱ Fol. 158 *a*, and 169 *a*. Ogygia, p. 235. There is a still more ancient copy of the *Uraicecht* in a MS. in the British Museum.

^j Whoever wishes to read a long dissertation on this subject, a singular specimen of ingenious trifling, may consult Davies’ *Celtic Researches*.

p	Ruben.	eu	Iachim or Iumelchus.
α	Achab.	οι	Ordinos.
ο	Ose.	υι	Judæmos.
υ	Uriath.	ιο	Jodonius.
ι	Etrocuis or Esu.	αο	Aifrin.

The Beth-luis-nion alphabet is similarly arranged, but the names of the letters are taken from trees or shrubs, as follows :

b	beith, the birch.	p	pēpoc, unknown.
l	luip, the mountain ash.	l ^τ or z	{ p̄t̄p̄aīp̄, the sloe tree.
F	feapn, the alder.	p	puīp̄, the elder.
r	rail, the willow.	α	ailm, the fir tree.
n	nion, the ash.	o	onn, furze.
h	huac̄, the hawthorn.	u	up̄, heath.
d	duip, the oak.	e	eaðað, the aspen.
τ	tinne, unknown.	i	iðað, the yew.
c	coll, hazel.	ea	eaðað, the aspen.
q	queipt, the apple tree.	oi	oip̄, the spindle tree.
m	muim, the vine.	ui	uilleann, woodbine.
g	gopt, ivy.	io	ip̄in, gooseberry.
ng	ngedal, the reed.	ea	amhancholl.—unknown ^k .

On this simple story, handed down by the Irish bards, O'Flaherty remarks : “ What if I should assert that our Fenius was that Phoenix who invented those ancient Greek characters which the Latins speak of. The Irish letters are not very unlike the Latin; the names of Phoenix and Fenisius, or Phoenius, are not very different, and the invention supports it; the time and place in matters of such antiquity are very often confounded. Besides I have the

^k O'Flaherty acknowledges that he did not know the meaning of this name; but the Rev. Paul O'Brien, to whose etymological vision nothing presented the slightest difficulty, makes it

am̄pachol (Grammar, p. 210), which he forces to signify *witch* hazle, being derived, according to him from am̄pa, vision [although the first portion of the word is am̄an, not am̄pa] and col, hazle.

authority of the above cited poet, Forchern, in favour of my conjecture, in whom we read : ‘ The book of Forchern begins. The place of the book [i. e. the place where it was written or published] was Emania. The time, when Conquovar, the son of Nessa, ruled Ulster. The person [i. e. the author of the book] was Forchern, the philosopher. Fenius Farsaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and also the Beth-lius-nin [i. e. the Irish alphabet], and Oghum¹. ’ ”

¹ “ Quid si dicerem Fenisium nostrum istum fuisse Phœnicem literarum auctorem, qui Græcas eas vetustas depingeret, quas Latinis Hibernicæ non omnino abhorrent : Phœnicis, et Fenisiæ, vel Phœnici nomen non abludit, et inventio suffragatur; tempus et patria in hujusmodi antiquioribus sæpissimè confunduntur. Præterea conjecturæ meæ non deest authoritas supra laudati Forcherni poetae, apud quem sic habetur. *Incipit liber Forcherni. Locus libri* [locus quo in lucem editus] *Emania* [Ultonia regia]. *Tempus, Conquovaro filio Nesse;* sc. Ultoniam moderante. *Persona* [author libri] *Forchernus philosophus* [filo-adh], *Fenius* [Fenisius] *Farsaidh* *alphabetæ prima Hebreorum, Græcorum, Latinorum, et Bethluis-nin* [alphabetum Scoticum] *an Oghuim composuit.*”—*Ogyy.* Part iii. c. 30, p. 221.

In the same chapter, O’Flaherty, after enumerating many of the poets, legislators, and other *literati* of pagan Ireland, says exultingly (p. 219): “ Postremo Duardus Firbissius patriæ antiquitatum professor hereditarius

ex Majorum monumentis literis datis refert 180 Druidum, seu Magorum disciplinæ tractatus S. Patricii tempore igni damnatos.” This assertion is very bold indeed, but no reference to it is found in any of the old Lives of St. Patrick published by Colgan, or in the Book of Armagh, and it is to be feared, that O’Flaherty has mistaken the meaning of the words of Mac Firbis, who generally wrote in the old Irish style, with which O’Flaherty had but a tolerable acquaintance. And he adds, that the same Duald Firbis wrote him an account of his being in possession of some of the taibhle fileadh, or poets’ tablets, made of the birch tree. “ Scoticis literis quinque accident, in quorum singulis ab aliarum gentium literis discrepant ; nimirum, Nomen, Ordo, Numerus, Character, et Potestas. Et quia imperiti literarum in chartâ, aliave ulla materia ad memoriam pingendarum harum rerum ignarus incautè effutiit Bolandus, de materiâ aliquid præfabor. Ea ante pergamena usum tabulæ erant e betulla arbore complanatae, quas *Oraiun* et *Taibhle*

These statements of O'Flaherty were sufficient to satisfy the mere Irish scholars of his day, but not so a Scotch writer, who flourished soon after, namely, Thomas Innes, M. A., a Roman Catholic priest, of acute mind and true learning. In his “*Critical Essay on the ancient Inhabitants of the northern Parts of Britain or Scotland,*” London, 1729, he thus examines O'Flaherty's arguments in proof of the use of letters among the pagan Irish :

“ We come now to examine the proofs that *Flaherty* brings, of the ancient use of letters among the *Irish*, before they received Christianity. The first is, that they have or had many books, poems, and histories, written in their *Pagan* ancestors' times. But all that is nothing but to beg the question, and to suppose what is under debate, till these books, or some of them, be published to the world, with fair literal translations, and documents to prove their authority and age, and to shew how, and where they have been preserved during so many ages.

“ 2°. FLAHERTY, for a proof that the *Irish* had not the use of letters from the *Latins*, and by consequence that their letters were much ancienter than the preaching of the Gospel among them, and peculiar to the *Irish*, tells us, that their letters differed from those of the *Latins*, and all others in name, order, character, number, and pronunciation and force : to shew this, he gives from the Book of *Lecan* (an *Irish* MS. about three hundred years old) the copy of the *Latin* alphabet, inverted and digested in a new arbitrary order, with the names of trees attributed to each letter, beginning with the three letters *b, l, n* ; and from thence called *Beth-luis-nion*.

Fileadh. i. Tabulas Philosophicas dicebant. Ex his aliquas inter antiquitatum monumenta apud se superfuisse, ut et diversas characterum formulas, quas ter quinque genas a Fenisiis usque ætate numero, et CRAOBH OGHAM i.

virgeos characteres nomine recenseret, non ita pridem ad me scripsit Dualdus Firbissius rei antiquariæ Hibernorum unicum, dum vixit, column, et extinctus, detrimentum.”—*Ogygia*, p. 233.

And this he pretends was the ancient *Irish* alphabet, before they had communication with the *Latins* and *Romans*.

“ But when *Flaherty* sets about to prove the antiquity of this *Beth-luis-nion*, he brings for proofs stories more incredible than the facts themselves, which he intends to prove by them. *Flaherty* tells us then the story we made mention of already from *Keating* and *Toland*: that the first author of this alphabet was *Fenius-Farsaidh*, who composed, says *Flaherty*, the alphabets of the Hebrews, Greeks, and Latins; the *Beth-luis-nion* and the *Ogum*. This *Fenius Farsaidh* (as we said before) was, according to the *Irish Seanachies*, great grand-child to *Jafeth*, son to *Noah*, and lived in Noah’s own time, about one hundred years after the deluge. For this piece of antiquity, *Flaherty* quotes one *Forcherne*, an *Irish* poet, who, as a late Irish writer informs us, lived one hundred years before the incarnation. Now, not to ask how this poet *Forcherne*, or *Feirtcheirne*, as old as he is placed, knew so distinctly things past, above two thousand years before the time in which he is classed, it may at least be enquired, by what spirit of prophecy this *Fenius Farsaidh* composed the *Greek* alphabets so long before *Cecrops* and *Cadmus*, and that of the *Romans*, some 1700 years before the *Romans* were a people. And will the authority of *Lecan*, a MS. of about three hundred years, convince the learned of so rare a discovery, as that of an *Irish* writer one hundred years before the birth of Christ?

“ But to let that paradox pass, there needs no great skill of the *Irish* language, to shew that the *Beth-luis-nion* is nothing else but an invention of some of the *Irish Seanachies*; who, since they received the use of letters, have put the *Latin* alphabet into a new arbitrary order, and assigned to each letter a name of some tree; and that this was not the genuine alphabet of the *Irish* in ancient times, or peculiar to them, but a bare inversion of the *Latin* alphabet.

“ For 1°. The genuine *Irish* alphabet consists only of eighteen letters ; for so many only they make use of in that tongue, viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, R, S, T, U ; whereas in *Flaherty's Beth-luis-nion* there are twenty-six letters, that is, eight supernumerary, viz. Q, X, Y, Z, *oi*, *io*, *ng*, and *ea* : of these eight there are four which are never used in the genuine *Irish*, viz. Q, X, Y, and Z ; at least in such Irish books or MSS. as I could hitherto ever meet with, or hear of : but they are in use in the *Latin* tongue, and with the other eighteen letters make up the *Latin* alphabet : which therefore the *Irish* bard must have had before him when he invented the *Beth-luis-nion*. As to the syllables *oi*, *io*, *ea*, and double letter *ng*, which are the other four letters in the *Beth-luis-nion*, they have no one proper character in the *Irish*, distinct from the common alphabet, but are expressed by two of the usual letters of it ; and nothing but meer fancy could have placed them in this new alphabet as distinct letters from the other eighteen. So, I think, it is plain that this *Beth-luis-nion* was neither the genuine Irish alphabet, nor was in use among them till after the times of Christianity, when they received the use of the *Latin* letters, whereof this is but a bare transposition.

“ As to the names of trees attributed to each letter, it seems visibly the work of meer fancy, without any reason or motive, there being no resemblance in the character of these letters to these trees, from whence this bard hath named them : whereas in the languages where the names of the letters are significative, as generally those of the *Hebrew*, the thing meant by these letters hath often some resemblance to the figure of the letter. And as for the term *Feadha*, *Woods*, which they gave to this alphabet, it was natural to call by the name of a forest or wood an alphabet whereof each letter was metamorphosed into a tree.

“ ANOTHER proof which the *Irish* modern writers bring

for the antiquity of their letters, is from the form of their characters, as being peculiar to the *Irish*, and *not agreeing with the Greek or Latin characters, or perhaps any other now in the world*. But such arguments as these are only fit to impose upon those that never saw any *Latin* books or characters, but in vulgar print; and never had occasion to see any MS. but *Irish*: for if they had seen any ancient *Latin* MSS. or characters, they would have found, in the first place, by perusing those of the sixth, seventh, eighth, and following ages, down to the time of printing, as great differences betwixt the figures of letters, and form of the writing in MSS. of all countries, and the common print, as betwixt the usual characters in printed books, and those of the *Irish*; and yet originally all of them derived from the ancient *Roman* or *Latin* characters or letters.

“ IN the second place, the inspection of old *Latin* MSS. or charters will furnish new proofs to demonstrate, that the *Irish* had their letters originally from the *Latins*, or those that used the *Latin* characters; for all the characters of the *Irish* letters (without excepting the *Saxon* f, g, n, r, which seem more extraordinary to vulgar readers) are generally to be met with in the same form in ancient MSS. and charters, not only of *Britain*, but none of them but are in MSS. of other foreign countries^m, who had nothing to do with *Ireland*.

^m Mr. Mac Elligott, in his Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, says: “ Let any one look into Astle, on the Origin and Progress of Alphabetic writing, the Spectacle de la Nature, and the early printed Classics, and he will be convinced that the small alphabet used in early ages all through Europe, was borrowed

from the Irish.” p. 38. It is very true that the people who were converted to Christianity by the Irish missionaries in the seventh and eighth centuries, first obtained their letters from those missionaries; but it must be confessed that the oldest inscriptions found in Ireland (excepting the Ogham), are in the Roman alphabet of the fifth century, and it is well known that

And in many countries, where no body doubts they had the first use of letters from the *Latins*, the characters of old MSS. differ much more from the vulgar printed characters of the *Latin* than the *Irish* do. Such are the *Merovingian* and *Longobardick* characters : for a proof of this I refer the reader to schemes of characters, and of old writ, which he will find in the learned *F. Mabillon's* book, *De Re Diplomatica*, in case he have not the opportunity to inspect *Latin* MSS. where he will generally find, even in MSS. of the twelfth, thirteenth, and fourteenth ages, much the same characters, or forms of letters, that are made use of in the *Irish* tongue ; and little or no difference, but in the forms of abbreviations : for which, not only the people of different languages, but every different writer, may invent such characters, or forms of contractions, as he fancies will most abridge.

“ The same thing may be said as to the notes for writing secrets, called by the *Irish Ogum* ; of which Waræus says he had some copies ; and one *Donald Forbis* mentions others : for no body doubts but the *Irish* had their notes or cyphers for writing short-hand, and keeping their secrets ; especially the *Druids*, for preserving from the knowledge of Christians the secret of their profane mysteries, made use, no doubt, of secret characters or letters, from the time that once the use of letters was introduced in *Ireland*. All other nations, and every private man, may have the same, for keeping secrets, and those entirely different from their usual letters : such among the *Romans* were the *Notæ Tironis*, whereof a specimen may be seen in *F. Mabillon's* diplomaticks. Trithemius also hath written a book on the subject, *De Steganographia* : so I do not well conceive for what this serves towards proving the antiquity of the *Irish* letters ; or that they were not ori-

this, more or less modified, pre-
vailed all over Europe till the

introduction of the Gothic style
of writing.

ginally the same as the *Roman* or *Latin* character. Since *Waræus*, who is brought in to prove that the *Irish* had such characters, tells us, that the *Ogum* did not contain the *Irish* vulgar character, but a hidden way of writing for preserving their secrets.

“ AND thus far as to the arguments brought by *Flaherty*, and other modern *Irish* writers, against the opinion of the learned *Bollandus*, concerning the ancient use of letters in *Ireland*; with which subject, tho’ *Flaherty* fills up about thirty pages of his *Ogygia*; yet the far greatest part is spent in useless flourishes on the origin of letters in general, and on the use and new order of the *Irish* new invention of *Beth-luis-nion*, there being little in his book, besides what we have mentioned, that looks like proofs of their having had the use of letters before Christianity, unless we call proofs citations of legends of St. *Patrick*’s life, written long after his time.

“ AFTER all, I do not pretend that no private person among the *Irish* had the use of letters before the coming in of St. *Patrick*, and the preaching of the Gospel to them: for it may have very well happened, that some of the *Irish*, before that time, passing over to *Britain*, or other parts of the Roman empire, where the use of letters was common, might have *learned to read and write*. It might also have happened that the *Druids*, who were the magicians of these times, might have had certain hieroglyphick characters to express their diabolical mysteries; and that the remains of those are what *Toland* and others make such a noise about. But if the *Irish* had any distinct character or form of alphabetical letters different from those which we have above mentioned, and which were introduced to *Ireland* by St. *Patrick*, how comes it that all this time, especially within these last fifty or sixty years, that the matter hath been agitated, and the dispute warm about it, none of them have ever published any specimen of

these peculiar *Irish* letters, or at least an alphabet of them : such as *F. Mabillon* hath given of all ancient forms of letters, and Dr. *Hickes* more particularly of the *Runick*, and other northern characters ?” vol. ii. pp. 444–452.

Not long after Innes, we find Dr. O’Brien reject the Milesian story as utterly unsupported by true history. In his strictures on the author of the *Remains of Japhet*, he writes as follows in the Preface to his Irish Dictionary : “ As for this learned writer’s making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar, or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, ‘ that it is called *Gaoidhealg*, from its first professor at the above school, by name Gadel, a Gomerian,’ and that the language he then spoke and taught as an usher of that school under that royal schoolmaster Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day*; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers, after they came to some knowledge both of the sacred writings and profane histories ; and in Britain by Nennius and Jeffry of Monmouth.”

And again, in his remarks on the letter A.

“ We should not, in the mean time, forget that it is to this

change made in the words *Gaill* and *Gallic*, doubtless by our heathenish bards who inserted the letter *d*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter a grandson of that king by his son *Niul*, married to *Scota*, daughter of Pharaoh *Cingris*, as our bards call him, instead of *Cinchres*, king of Egypt, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots*, from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of *Sennaar*, of Pharaoh, or of *Moses*; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of *Josephus*, *Philo*, &c. never known to the Irish bards before their Christianity."

Charles O'Conor, of Belanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years, gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the bards. On this subject he writes as follows, in his "Dissertation on the Origin and Antiquities of the ancient Scots of Ireland and Britain," prefixed to O'Flaherty's "Ogygia Vindicated," which he edited in the year 1775.

"OUR earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for

working on the barren ground of broken traditions. Poetic invention gave existence to facts which had none in nature, and an origin which included some genuine truths, has been obscured by forged adventures on sea and land. A succession of monarchs has been framed, many of whom never reigned, and the line of genealogy has been opened, to make room for redundancies, without which the succession of so many monarchs could not be admitted by the most ductile credulity.

“ *THUS* it fared in the infancy of things in *Ireland*, as well as in every other *European* country ; and in all, we will find that the introduction of letters, far from limiting, has, in fact, enlarged (for a considerable time) the sphere of the ostentatious and marvellous. The registering of facts under the direction of nature and truth, has been the work of ages advanced in civilization. To these we will hasten ; and that we may give no line to a fugitive hypothesis, or the fanciful excursions of ingenious idleness, we will not attempt to pass any of our most antient traditions on our readers, but such as may be supported by parallel documents of foreign antiquaries, who held no correspondence with the natives of this islandⁿ. ”

He does not, however, go so far as to give up all claims of the pagan Irish to the use of letters : far from it ; he argues that the ancestors of the Scoti must have had communications with the Phœnician colonies in Spain, from whom they must have borrowed their seventeen letters “ so different in their powers, names and arrangement from those of the *Greeks* and *Romans*. ” He then writes as follows .

“ This people, it is certain, know so little of *Greek* or *Roman* learning, that it was only in the fifth century they have learned the use of the *Roman* alphabet from the *Christian* missionaries. It was then, or soon after, that they laid aside their own uncouth and virgular characters, their *Beth-luis-*

ⁿ pp. xxvii, xxviii.

nion, and the *Ogum*; the form heretofore used, and since preserved by the antiquaries, either from vanity, or the more rational motives of preserving an antient fact worthy of being recorded. The old manner of writing was indeed useless to the public, after a better and more elegant form was introduced; but yet the retention of the *Ogum* has had its use in latter times, by convincing us that the heathen Irish had the means of conveying their thoughts in cyphers, and consequently of recording memorable events, for the information and instruction of posterity.—Their jurisprudence, partly still preserved, the succession of their monarchs, their accurate chronology, and their genealogies, transmitted with great care from the first to the fifth century, are incontestible proofs of this truth. An earlier or more creditable era of cultivation than that, which began with the monarch *Feradach the Just*, (a hundred years after the birth of *Christ*), no nation in *Europe* can boast^o.

Dr. Ledwich, however, argues that the Irish Ogums were secret alphabets invented in the middle ages, like the Runic inscriptions of the northern nations. He says:

“Verelius, Wormius, with many existing monuments prove, that the Northerns writ their runes in every possible form; in circles, in angles, from right to left, and vice versa. Wormius enumerates twelve different ways of making runic inscriptions. The German Buchstab or runes were drawn sometimes in horizontal, and sometimes in perpendicular lines. Here we have, if not the original of our Ogum Craobh, a practice exactly similar. In a word, these wonderful Irish Ogums were nothing, as we see, but a stenographic, or steganographic contrivance, common to the semibarbarians of Europe in the middle ages, and very probably derived from the Romans^p. ”

^o pp. xxxviii, xxxix.

^p Antiquities of Ireland, 2nd edit., pp. 330, 331.

The pagan antiquity of the Irish Oghams cannot be now established, to the satisfaction of the learned, except by existing monuments. It must be first proved that the monuments are undoubtedly pagan, and secondly, that the inscriptions are cotemporaneous with such monuments, and not fabrications of after ages. The only monument with an Ogham inscription yet discovered, which exhibits all the apparent features of a pagan monument, is an artificial cave near the castle of Dunloe, in the county of Kerry. This interesting remain of ancient Ireland was discovered in 1838, by the workmen of Daniel Mahony, Esq., of Dunloe Castle. In constructing a sunk fence in one of the fields of the demesne, they broke into a subterranean chamber, of a curved form, which proved to be the termination of a gallery. The sides of the cave are constructed of rude stones, without any kind of cement, and the roof is formed of long stones, laid horizontally; an upright stone pillar extends from the centre of the floor of the cave to the roof, and is evidently designed to support it. This pillar stone is inscribed with Ogham characters, as are four of those which form the roof, in such a manner as to impress the conviction that they had been inscribed before they were placed in their present positions. In the passage were found several human skulls and bones, which clearly indicated the sepulchral character of the monument, and which Mr. Mahony removed to Dunloe Castle, in order to preserve them.

The Author of this Grammar examined this cave in the year 1841, and can testify that the inscriptions are not fabrications; but whether the monument be pagan or early Christian, he will not take upon him to decide. Ogham inscriptions are constantly referred to in the oldest Irish historical tales, as engraved on the tombs and monuments of pagan kings and chieftains, and from these tales it would appear that they contained simply the names of the persons

interred. Thus in the story in *Leabhar na h-Uidhri*, about the identifying of the grave of King Fothadh Airgtheach, in the third century, it is stated that his headstone exhibited, in Ogham characters, the inscription :

FOTHAD AIRGTHECH INO SO,

"FOTHADH AIRGTHECH HERE."

Also in a very ancient poem, beginning Ogam illia, lia uar leact, "Ogum on the stone, the stone over the monument," preserved in the *Book of Leinster*, p. 28, b, a stone placed over a monument, with an Ogham inscription, situated on the site of a battle fought in the third century, is thus alluded to :

In τ-oγum út fil iŋ in cloiċ,
Imma τoŋpataŋ mōr;
Dummaped Find pictib glond,
Cian bao ēuman in Ogam.

"That Ogum which is on the stone,
Around which many were slain ;
If Finn of the many battles lived,
Long would the Ogum be remembered."

Again, in the tale of Deirdre, published in the Transactions of the Gaelic Society of Dublin, pp. 127, 128, the sepulchral monument of Naisi and Deirdre is thus spoken of :

Do τóγbað a liag óf a lect, do ŋepibað a n-anmanna Ogam,
acar do ŋepað a ccluitē caeintē.

"Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed."

It would be easy to multiply similar references to pagan monuments inscribed with Ogham characters, but as we have no manuscripts of pagan antiquity, the real proof of the facts above stated must be derived from the monuments themselves ; and it is to be hoped that our antiquaries, in examining the ancient Irish sites of pagan battles, carns,

sepulchral chambers, and cromlechs, will have a close look out for Ogham inscriptions. It is highly probable that such inscriptions were generally engraved on that part of the stone which was concealed by the earth, in order to prevent the air from wearing the surface of the stone. This, at least, appears to have been the case with the monument of Fothadh Airg-thech above alluded to ; but from other references it seems that the Ogham inscription was cut on the flag stone with which the monument was covered over head^a, but whether on its upper or under surface, or on its external edges, we cannot determine. Ledwich, in his strictures upon O'Flanagan's paper on the Ogham inscription on the Callan mountain, in the county of Clare, asserts that the stone could not have retained the inscription from the remote period to which O'Flanagan ascribed it, and writes as follows :

“ Can it be imagined, that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate ? That the great Atlantic ocean, and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation ? These are wonderful things ! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal Colgach (and who has not heard of Conal Colgach ?) not only pronounced the ‘ sit terra levis,’ but washed the stone with a magic composition of Miseltoe, Semolus, and Selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the 18th century^r. ”

^a The South Munster Society of Antiquaries have made a considerable collection of Ogham inscriptions, and Mr. Windele of Cork, a zealous advocate for the civilization of the pagan Irish, intends to write a paper on the

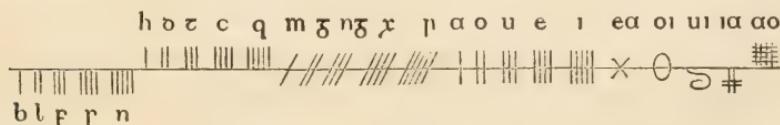
subject, in which he will point out the situation and nature of the monuments on which they are found.

^r *Antiquities of Ireland*, 2nd edit., p. 341.

It is, however, stated by some that this stone had lain buried beneath the earth for ages, while others asserted with confidence that the inscription was forged by Mr. John Lloyd, a Munster Irish poet of the last century, who was the first to notice it himself, in his Short Description of the County of Clare, as the monument of Conan, one of Finn Mac Cumhaill's followers! O'Flanagan, without acknowledging that it had been ever deciphered before, actually forges an Irish quatrain, which he cites as a part of the poem called the *Battle of Gabhra*, to prove that Conan was buried on the Callan mountain, whither he had repaired, after the battle of Gabhra, to worship the sun!

The Ogham inscriptions at Dunloe, and elsewhere in Kerry, are, however, of a more authentic character than that on the Callan mountain, but the clue to their interpretation has not yet been discovered; and it would be rash in the extreme to assume without positive proof that they are all pagan, as several of the stones, on which they are inscribed, exhibit crosses, and are clearly Christian monuments.

There are various kinds of Ogham given in the tract in the Book of Ballymote already referred to, but a complete discussion of the subject would occupy too much space, and it must therefore suffice to give here the most common form, called the Ogham Craobh, or Virgular Ogham, which is as follows:



Here it is to be noted that the diphthongs beginning with **e**, as ea, ei, eo, eo₁, are all distinguished by a cross (x) intersected by the stem line. The diphthong eo₁ is marked by a circle bisected by the line. The diphthongs and triphthongs beginning with **u**, as ua, ui, uai, are all marked by a curve

(ꝑ) below the line. All the diphthongs and triphthongs beginning with i, as ia, io, iu, iui, are denoted by two strokes drawn below the line, with two others intersecting them at right angles. All the diphthongs beginning with a, as ao, ae, ai, are marked by four parallel strokes intersected at right angles by four others placed above the line. The letter z (*ts* or *dz*) which has been decidedly borrowed from the Roman alphabet is represented by a curve of this form ꝑ (“represents inuolutam Draconis caudam”) intersected by the stem line, thus, ꝑ. A short line drawn parallel to the stem line — represents the consonant p; and q, which was unquestionably borrowed from the Roman alphabet, and used by the Irish to stand for cu, is indicated by five strokes drawn perpendicular to the stem line.—See O’Molloy’s *Grammatica Latino-Hibernica*, pp. 135–142.

In a MS. in the British Museum (Clarendon 15), various Oghams are described, such as Dinn-Ogham, in which the name of the letters are borrowed from those of hills; En-Ogham, in which they are borrowed from those of birds; Dath-Ogham, from colours; Cell-Ogham, from churches, &c.; but these are evidently contrivances of later ages.

The ancient Irish also used an obscure mode of speaking, which was likewise called Ogham, and is thus described by O’Molloy : “ Obscurum loquendi modum, vulgò Ogham, Antiquarijs Hiberniæ satis notum, quo nimirūm loquebantur syllabizando voculas appellationibus litterarum, diphthongorum, et triphthongorum ipsis dumtaxat notis^s. ” To this mode of speaking distinct reference is made in the following entry in the Annals of Clonmacnoise, as translated by Connell Mageoghegan, in the year 1627 :

“ A. D. 1328. Morish O’Gibelan, master of art, one exceeding well learned in the new and old laws, civille and

^s *Grammatica*, p. 133.

cannon, a cunning and skillfull philosopher, an excellent poet in Irish, an eloquent and exact *speaker of the speech, which in Irish is called Ogham*, and one that was well seen in many other good sciences : he was a cannon and singer at Twayme, Olfyn, Aghaconary, Killalye, Enaghdown, and Clonfert ; he was official and common judge of these dioceses ; ended his life this year."

But if the Irish are obliged to resign all claims to letters in the time of paganism, they can still historically boast of having writers among them before the general establishment of Christianity in the fifth century ; for we must infer, from the oldest lives of St. Patrick, that there were several christian bishops in Ireland on Patrick's arrival ; and we learn from St. Chrysostom, in his *Demonstratio quod Christus sit Deus*, written in the year 387, that the " British Islands, situated outside the Mediterranean sea, and in the very ocean itself, had felt the power of the divine word, churches having been founded there, and altars erected^t."

But the most curious information respecting the literate character of Ireland before St. Patrick's time, is derived from the accounts of Celestius, who was certainly an Irishman, and the favourite disciple of the heresiarch Pelagius. St. Jerome, alluding to a criticism of Celestius upon his Commentaries on the Epistle of St. Paul to the Ephesians, thus vents his rage against this bold heretic :

" Nuper indoctus calumniator erupit, qui Commentarios meos in epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimiâ stertens vecordiâ, leges Commentariorum, &c., . . . nec recordatur stolidissimus, et Scotorum pultibus

^t S. Chrysostom, Opp. tom. i. 575, B. Ed. Bened. Καὶ γὰρ αἱ Βρετανικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ οὖσαι τῷ ὠκεανῷ,

τῆς δυνάμεως τοῦ ρήματος ὥσθοντο· καὶ γὰρ κᾶκεī Ἐκκλησίαι καὶ θυσιαστήρια πεπηγαστιν.

prægravatus, nos in ipso dixisse opere: non damno digamos, imo nec trigamos, et si fieri potest octogamos: plus aliquid inferam, etiam scortatorem recipio pœnitentem^{tt}."

And again, in the *proemium* to his third book on Jeremiah, St. Jerome thus more distinctly mentions the native country of Celestius :

" Hic tacet, alibi criminatur; mittit in universum orbem epistolas biblicas, priùs auriferas, nunc maledicas: et patientiam nostram, de Christi humilitate venientem, malæ conscientiæ signum interpretatur. Ipseque mutus latrat per Alpinum [al. *Albinum*] canem grandem et corpulentum, et qui calcibus magis possit sœvire, quàm dentibus. Habet enim progeniem Scoticæ gentis, de Britannorum viciniâ : qui, juxta fabulas Poëtarum, instar Cerberi spirituali percutiendus est clavâ, ut æterno, cum suo magistro Plutone, silentio conticescat^u."

We learn, however, from Gennadius (who flourished A.D. 495), that before Celestius was imbued with the heresy of Pelagius, he had written from his monastery to his parents three epistles, in the form of little books, containing instructions necessary for all desirous of serving God, and no trace of the heresy which he afterwards broached. The words of Gennadius are as follows :

" Celestius antequâm Pelagianum dogma incurreret, imò adhuc adolescens, scripsit ad parentes suos de monasterio Epistolas in modum libellorum tres, omnibus Deum desiderantibus necessarias. Moralis siquidem in eis dictio nil vitii postmodum proditi, sed totum ad virtutis incitamentum tenuit^v."

^{tt} Hieron. Prolog. in lib. i. in Hieremiam. Opp. ed. Vallarsii, tom. iv.

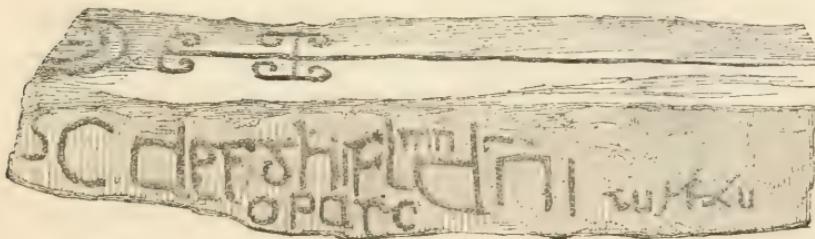
^u Prolog. i. lib. iii. in Hieremiam. Some, however, think that the heretic Pelagius is here alluded to. See Vallarsius, not. in loc. Opp. S. Hieron. tom. iv. who confounds, both here and

in his note on the passage last quoted, the *Scotia* of St. Jerome with the modern Scotland: not knowing that Ireland was the only country called Scotia in St. Jerome's time.

^v Gennadius de Script. Eccl. c. 44. (inter Opp. B. Hieron. Ed. Vallarsii, tom. ii.)

It is conjectured^w that these letters were written by Celestius from the monastery of St. Martin of Tours, in the year 369. But be this as it may, if Celestius, while a youth, wrote epistles from a foreign monastery to his parents in Scotia, in the neighbourhood of Britain, we must conclude that his parents could read them, and that letters were known in Ireland, then called Scotia, at least to some persons, at the close of the fourth century. For further historical reference to Celestius, and his master Pelagius, the reader is referred to Ussher's *Primordia*, p. 205, *et sequent.*, and O'Conor's *Rerum Hibernicarum Scriptores, Prolegomena*, p. lxxxiii.

There are also inscriptions still extant to which we may appeal in proof of the early use of letters in Ireland. The following, which is of undoubted antiquity, is a copy of the Roman alphabet, inscribed on a stone at Kilmalkedar, in the west of the county of Kerry. An accurate representation of this inscription is given by Mr. Petrie, in his Essay on the Ecclesiastical Architecture and Round Towers of Ireland^x, and is inserted here by permission of the author.



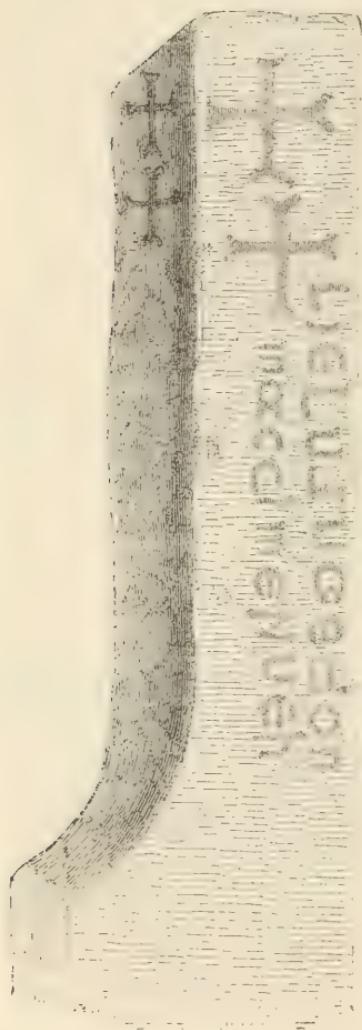
But there is a still older inscription, perhaps the oldest extant, which remains on the monument of Lughnathan, the nephew of St. Patrick, at Inchaguile, in Lough Corrib, county of Galway: of this a fac-simile is also given in Mr. Petrie's work, p. 164, and is here inserted. It contains the following words, in the Roman characters of the fifth century :

^w Moore's History of Ireland, vol. i. p. 208.

^x Transactions of the Royal Irish Academy, vol. xx. p. 133.

vie ȝugnaedon macc ȝmenueh.

“THE STONE OF LUGNAEDON SON OF LIMENUEH.”



The oldest Irish manuscript extant in Ireland is the Book of Armagh, now in the possession of the Rev. Mr. Brownlow. It contains a copy of the Gospels, and some very old Lives of St. Patrick; the characters are clearly a slight modification of the Roman alphabet, with a few Greek characters in the titles of the Gospels.

The Books of Durrow and Kells, in the Library of Trinity College, Dublin, said to be coeval with St. Columbkille, and in his handwriting, are in the uncial character common in Europe at the period. The latter is, perhaps, the most magnificent specimen of penmanship and illumination now remaining in the western world.

There is another manuscript of great age preserved in the Library of Trinity Col-

lege, Dublin, called *Liber Hymnorum*, containing several ancient hymns in Latin and Irish, of which work there is another copy in the College of St. Isidore at Rome. This, though evidently not so ancient, nor so exquisitely beautiful, as those

already mentioned, is in the same character, and sufficiently proves that the Irish letters are immediately derived from the Roman alphabet. Ussher, in a letter to Vossius, expressed his opinion that this manuscript was then a thousand years old, but I think he increased its age by a century or two.

The manuscript of the Psalter, preserved in the Cathach, or Caah, a beautiful reliquary, now the property of Sir Richard O'Donnell, is also very probably coeval with St. Columba, if indeed it be not in his handwriting. This most curious box and reliquary has been deposited, by the public spirit and good taste of its owner, in the Museum of the Royal Irish Academy.

A fac-simile of an Irish passage in a manuscript at Cambrai, has been recently published by Charles Purten Cooper, Esq., from which it would appear that the manuscript is probably of the eighth century. The character looks as old as that of any manuscript we have in Ireland, and differs from any of them that I have ever seen, in the form of the letter *p*, which is thus (*f*). Pertz, who has read the passage tolerably well, considering that he does not understand a word of the language, ascribes this manuscript to the ninth century.

The next oldest Irish manuscript remaining in Ireland is probably the Book of Leinster, preserved in the Library of Trinity College, Dublin (H. 2. 18.) ; and next in order of time I would rank *Leabhar na h-Uidhri*, in the Library of the Royal Irish Academy, which was transcribed by Maelsemuire Mac Cuinn na m-bocht, at Clonmacnoise, in the twelfth century. Next may be classed the *Leabhar Breac* of the Mac Egans, the Books of Lecan and Ballymote, and a host of others compiled from more original manuscripts, in the fifteenth century. The characters in these are of a more angular form than those in the more ancient manuscripts^y.

^y Mons. Adolphe Pictet of Geneva, in a letter addressed to the late Edward O'Reilly, dated 24th

June, 1835, seems to incline to the opinion that we had no written documents in Ireland before

Specimens of alphabets from the most important of these ancient manuscripts, forming a series, nearly complete, from the sixth to the seventeenth century, will be found in the annexed plates. They have been drawn, from the original manuscripts, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba.

SECTION 2.—*Of the Writers on Irish Grammar.*

Having now noticed the bardic accounts of the antiquity of letters among the Irish, and the authorities which prove the existence of learning in Ireland before St. Patrick, we shall next give some account of the labours of those who have

the fourth or fifth century, or at least that this is the most remote period to which written documents can be traced. The queries which this learned philologer proposes in this letter are very curious, and should not be omitted here :

“ 1°. La seconde édition de votre dictionnaire a-t-elle paru, ou doit elle bientôt paroître ?

“ 2°. Existe-t-il quelque bon dictionnaire anglais-irlandais ?

“ 3°. A-t-on publié, depuis O’Conor, ou doit-on publier prochainement, quelques textes anciens, soit poetiques, soit historiques, soit philologiques ? Comment l’académie royale d’Irlande n’encourage-t-elle pas la publication des textes anciens des Brehon laws, des poèmes encore existans de Cenfaelad, de Eochoid, de Tanaide, de Maelmuire, etc. du glossaire de Cormac de l’ur-aicheapt de Fortchern, etc. ?

“ 4°. N’a-t-on retrouvé aucun fragment de traduction de la Bible en ancien irlandais, dont on puisse fixer la date avec quel-

que certitude ? par ancien irlandais j’entends la langue telle qu’elle existoit antérieurement au dixième siècle et depuis le 4^{ie}me ou 5^{ie}me époque la plus reculée, je crois à laquelle remontent les documens écrits.

“ 5°. Connoissez-vous quelque ouvrage de topographie sur l’Irlande ancienne ou moderne, qui renferme d’une manière exacte et un peu compléte les noms de lieux, fleuves, lacs, montagnes, provinces, tribes, etc. avec l’orthographie irlandaise ?

“ Voila, monsieur, bien des questions. Je m’excuse encore de mon indiscretion en prenant la liberté de vous les adresser : l’interet de la science plaidera pour moi. Si vous êtes assez bon pour vouloir bien m’aider de vos lumières j’espere que mes travaux ne seront pas inutiles à la cause trop méconnue des études celtiques, et réveilleront sur le continent un interet nouveau pour les restes vénérables de la littérature du plus ancienne peuple de l’Europe.”

written on Irish grammar. The first work of this kind mentioned by the Irish writers is *Uraicecht na n-Eiges*, or Precepts of the Poets. This treatise is attributed to Forchern, or Ferceirtne, the son of Deaghaidh, from whom the Deagads, or Clanna Deaghaidh, of Munster, are descended. It is said to have been written at Emania, the royal palace of Ulster, in the first century, but was afterwards interpolated and enlarged at Derryloran, in Tyrone, about the year 628, by Cennfaeladh, the son of Ailill. Copies of this work, as remodelled by Cennfaeladh, are preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy, and a more ancient one, on vellum, in the British Museum, which the Author has recently perused. This work contains rules for poetical compositions, and is rather a prosody than a regular grammar. In a paper manuscript, in the Library of Trinity College, Dublin (H. 1. 15), is a larger work, called *Uraiceacht*, which gives genders and inflections of nouns, and various orthographical and etymological rules; but this work is a compilation of comparatively modern times.

There are several short treatises on Irish grammar, in manuscript, by various writers in the seventeenth century, in the Library of Trinity College, and one, by O'Mulconry, in that of St. Sepulchre's, Dublin; and we learn from the monument of Sir Mathew De Renzi, at Athlone, who died in 1635, that he composed a *grammar*, *dictionary*, and *chronicle*, in the Irish tongue^z.

The first Irish book ever printed, with instructions for reading Irish, was John Kearney's “*Alphabeticum et Ratio legendi Hibernicam, et Catechismus in eadem Lingua, 1571, 8vo.*” The only known copy of this curious and rare book is preserved in the Bodleian Library, Oxford^a.

^z See Statute of Kilkenny, edited by Mr. Hardiman for the Irish Archaeological Society, p.

12, note ^g.

^a The Catechism is a Translation into Irish of the Catechism

The first printed Irish grammar is that of the Rev. Francis O'Molloy, written in Latin, and entitled “Grammatica Latino-Hibernica, nunc compendiata,—Authore Rev. P. Fr. Francisco O'Molloy, Ord. Min. Strict. Observantiæ, in Collegio S. Isidori S. Theol. Professore Primario, Lectore Jubilato, et Prouinciaæ Hiberniæ in Curia Romana Agente Generali. Romæ, Typographia S. Cong. de Propag. Fide 1677.” It contains 286 pages, 12mo., and is divided into twenty-five chapters, of which the first nine treat of the letters; the tenth, eleventh, and twelfth, of etymology, of which he treats but very slightly; the thirteenth chapter is on the oghams and contractions; and the remaining twelve, of the ancient Irish prosody, into which he enters very copiously.

The next grammar of Irish which issued from the press was written by the celebrated antiquary Lhwyd. It was published in his *Archæologia Britannica*, and prefixed to his Irish-English Dictionary, Oxford, 1707. This work was extracted from O'Molloy's, and from another work on Irish grammar, in manuscript, written by an anonymous author at Louvain, in 1669. It is somewhat more copious than O'Molloy's in the etymology, but is still very imperfect. He omits the defective or irregular verbs altogether, observing that they are very numerous, and that in conjugating them, “the common use and practice of the province, &c., is the only pattern.” From the preface to his Dictionary, written in Irish, it appears that this great philologer knew almost nothing of the idioms of the Irish language, for he uses the English collocation in most of his sentences, which gives his Irish composition a strange, if not ridiculous, appearance.

The next Irish grammar that made its appearance after Lhwyd's, was written by Hugh Boy Mac Curtin, a native of

of the Church of England, which
is followed by some Prayers and

Collects from the Book of Com-
mon Prayer.

the parish of Kilcorney, near Corofin, in the county of Clare. It is entitled “The Elements of the Irish Language, grammatically explained in English, in fourteen chapters: small 8vo. Lovain, 1728.” It was reprinted with his English-Irish Dictionary, at Paris, in 1732. This work is much more copious than its predecessors, particularly in the etymology and syntax, on which the author has every claim to originality. Of the irregular verbs he says, that they are very numerous, and that in the forming thereof, the common use or practice of the kingdom, or the distinct dialects of each province, is the only guide and rule. He omits prosody altogether.

In 1742, Donlevy published, at Paris, his Irish-English Catechism, to which he appended instructions for reading the Irish language, entitled “The Elements of the Irish Language.” This treats of orthography only, but it is by far the best treatise on the subject that had till then appeared. At the end, he says: “Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have recourse to the *laborious M. HUGH MAC CURTIN’S Irish Grammar*. The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing *dh*, *gh*, and some Diphthongs and Triphthongs rightly; but this is easily overcome by Practice, or a little instruction by the Ear; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants*, in it.”

No other Irish Grammar appeared after this till the year 1773, when Vallancey published his, in quarto, with a preface, which tended to call attention to a subject then but little appreciated. Of this work he brought out an improved edition, in octavo, in 1782, with an “Essay on the Celtic language, shewing the importance of the Iberno-Celtic or Irish dialect to students in history, antiquity, and the Greek and Roman classics.”

This work is compiled from those already mentioned, and from O'Brien's remarks on the letters throughout his Irish-English Dictionary. The author has treated of the irregular verbs more copiously and satisfactorily than any of his predecessors, and assures the learner that "they are not so numerous or more difficult than those of Latin, French, or English." His syntax, which is briefly dismissed in twelve rules, is much inferior to that of his predecessor Mac Curtin. On the whole, this work shews considerable research, and curious learning; but it is more theoretical than practical, and better adapted to assist the comparative etymologist than the mere Irish student. It is by far the most valuable and correct of Vallancey's writings, and is doubtlessly the joint production of the avowed author and several native Irish scholars^b.

Shortly after Vallancey's, appeared Shaw's Gælic Grammar, Edinburgh, 1778; but this is confined to the Erse or Gælic of Scotland, and its merits are very questionable^c. In 1801 appeared the first edition of a Gælic Grammar, by Alexander Stewart, Minister of the Gospel at Moulin. Of

^b The only other production given to the world by Vallancey which shews much ability, is the Law of Tanistry exemplified by the Pedigree of O'Brien; but this work was written not by Vallancey, but by the Right Rev. John O'Brien, Roman Catholic Bishop of Cloyne, as appears from a letter in the hand-writing of the Chevalier Thomas O'Gorman, in the possession of Terence O'Brien, Esq., of Glencolumbkille, in the county of Clare. O'Gorman, in referring to a genealogical extract from Vallancey's Collectanea, says: "The above genealogy is extracted

from the History of the House of O'Brien, *written by the late Doctor John O'Brien, titular Bishop of Cloyne*, and published in the year 1774, by Col. Vallancey."

^c The Rev. Mr. Stewart, in the Introduction to the 2nd edition of his Gælic Grammar, has the following reference to this work: "I know but one publication professedly of Gaelic Grammar, written by a Scotsman (*Analysis of the Gaelic Language*; by William Shaw, A. M.); I have consulted it also, but in this quarter I have no obligations to acknowledge." p. xiii.

this an improved edition was brought out in 1812, which is undoubtedly the ablest work on Gælic grammar that ever appeared.

In 1808 was published, in Dublin, an Irish Grammar, in octavo, entitled *Uraicecht na Gaeilge*, “A Grammar of the Irish Language,” under the fictitious signature of *E. O’C.*, which, in the Prospectus, is given in full as Edmund O’Connell; but the author, as many living witnesses can attest, was William Halliday, Esq., a solicitor in Dublin, who studied Irish as a dead language, and who died before he reached his twenty-fifth year, having produced this grammar in his nineteenth year. He derived much information from the first edition of Stewart’s Gælic Grammar, and from Messrs. Wolfe, O’Connell, and Casey, three Irish scholars, natives of Munster, with the latter of whom he commenced the study of the language in 1805, under the fictitious name of *William O’Hara*. In this work he rejects the modern Irish orthography as corrupt, and strikes out a new mode of classifying the declensions of nouns. His syntax is almost wholly drawn from the works of Mac Curtin and Stewart, particularly the latter, whose arrangement and diction he has closely followed; and indeed he could not have followed a safer model. However, he has pointed out some errors in the first edition of Stewart’s Gælic Grammar, which Stewart himself thankfully acknowledges and corrects in the second edition of his work, published in 1812^d. Haliday gives the ancient Irish prosody, but

^d Stewart writes in the Introduction: “The Irish dialect of the Gaelic is the nearest cognate of the Scottish Gaelic. An intimate acquaintance with its vocabularies and structure, both ancient and modern, would have been of considerable use. This I cannot pretend to have acquired. I have not failed, however, to consult,

and derive some advantage from such Irish philologists as were accessible to me; particularly O’Molloy, O’Brien, Vallancey, and Lhwyd. To these very respectable names, I have to add that of the Rev. Dr. Neilson, author of ‘An Introduction to the Irish Language,’ Dublin, 1808; and E. O’C., author of a

merely as shortened from O'Molloy, with, here and there, a few remarks of his own. This work, however, considering the early age^e and disadvantages of its author, must be regarded as one of much merit ; it bears the stamp of taste, genius, and originality, not at all observable in the works of his predecessors.

In the same year (1808) was published, in Dublin, “An Introduction to the Irish Language,” by the Rev. William Neilson, D.D., 8vo. This grammar is the joint production of Dr. Neilson and Mr. Patrick Lynch, a native of the parish of Inch, near Castlewellan, in the county of Down. Mr. Lynch had a good practical knowledge of the dialect of Irish spoken in the east of Ulster, but was a rude scholar. The orthography, however, and grammatical rules, are adapted to this dialect, and not to the general language. The arrangement of the work is excellent, but it is to be regretted that the examples given to illustrate the rules are, for the most part, provincial and barbaric.

In 1808 the Gaelic Society of Dublin published, in their Transactions, “Observations on the Gaelic Language, by R. Mac Elligott.” The same writer^f also compiled an Irish

‘ Grammar of the Gaelic Language,’ Dublin, 1808 ; to the latter of whom I am indebted for some good-humoured strictures, and some flattering compliments, which, however unmerited, it were unhandsome not to acknowledge.” p. xiii.

^e Mr. Patrick Lynch, the author of the Life of St. Patrick, has the following note in an advertisement of his works appended to his *Introduction to the Knowledge of the Irish Language* :—“ N. B. The new translation of the first volume of Keating’s

History” [of Ireland], “though originally published in Mr. Lynch’s name, was begun and actually completed by the late William Halliday, Esq., whose much lamented death at the premature age of 24, is a cause of heart-felt regret, not only to the Gaelic Society, of which he was an active member, but to the lovers of Irish literature in general.”

^f For some account of the literary qualifications of Mr. Mac Elligott, the reader is referred to a pamphlet published in London.

Grammar, which is still extant in manuscript, in the possession of his daughter, Mrs. Ryding, of Limerick, but was never printed. He was a native of the county of Kerry, a region in which they studied classics, “even to a fault,” in his time, and was for many years a classical teacher in the city of Limerick, where he created a high taste for classical and polite literature.

The next year (1809) ushered into light “A Practical Grammar of the Irish Language,” by the Rev. Paul O’Brien. This is, perhaps, the worst attempt hitherto made to explain the principles of this language. The author was a native of Meath, and a man of some learning ; but the visionary character of his mind disqualified him for the important task of writing a grammar of an ancient and neglected language. He does not appear to have had any acquaintance with Irish history or topography, or with any of the correct ancient Irish manuscripts. There are many specimens of his poetry in the native Irish preserved, but they exhibit no merit, except the mere power of stringing together long compound words in jingling rhyme, without poetic genius, or strength of thought. His Irish Grammar is the production of his old age ; and the late Mr. James Scurry says, in his Review of Irish Grammars and Dictionaries, published in the fifteenth

in 1844, by his pupil, the Rev. Jonathan Furlong, in reply to certain observations by Dr. D. Griffin, of Limerick, in the life of Gerald Griffin, the celebrated novelist. We learn from O’Flanagan that Mr. Mac Elligott had got some valuable Irish manuscripts in his possession in 1808. In enumerating the collections of Irish manuscripts known to him, O’Flanagan writes : “The Chevalier O’Gorman, now living in the county of Clare, has a rare

collection of annals, and other inestimable monuments. The books of Lecan and Ballymote, and the *Leabhar bpec*, or ‘speckled book,’ of Mac Egan are in the archives of the Royal Irish Academy ; and there are besides several valuable tracts in private hands throughout the island, of which those in the possession of the learned M’Elligott, of Limerick, are not the least worthy of estimation.”—*Transactions of the Gaelic Society of Dublin*, p. 235.

volume of the Transactions of the Royal Irish Academy, that “it is not to be taken as a fair specimen of the vigour of his intellect, or the extent of his learning.”

In 1813 Mr. John O’Connell, of the parish of Tuath na Dromain, near Caherciveen, in Kerry, published at Cork an Irish translation of F. Paul Segnary’s “True Wisdom,” to which he prefixed short “Instructions for reading Irish,” which are very correct. This translation is a curious specimen of the dialect of the Irish spoken in Kerry.

In 1815 was published, in Dublin, a small grammatical tract, entitled “*Foroideas Ghnath-Ghaoidheilge na h-Eireann*, An Introduction to the Knowledge of the Irish Language as now spoken,” by Patrick Lynch, Secretary to the Gaelic Society of Dublin. This little work contains some very valuable remarks on the pronunciation and genius of the Irish Language, although it cannot be considered as entitled to the name of a grammar. Mr. Lynch was a native of the county of Limerick ; he kept a classical school at Carrick-on-Suir in 1800, and afterwards removed to Dublin, where, for many years, he taught the classical languages, French and Hebrew. He wrote small works on grammar, chronology, astronomy, geography, and history ; but the most celebrated of his works is his “Proofs of the Existence of St. Patrick,” written chiefly to refute Ledwich’s assertions. This work was published in Dublin, in 1810, and contains short “Directions for reading Irish.” Mr. Lynch was of the Milesian Irish race (and wrote his name Patruic O’Loingsigh), and not of the Galway tribe of that name.

In 1817 appeared “A Compendious Irish Grammar,” by Edward O’Reilly, annexed to his Irish-English Dictionary. This is chiefly compiled from the Rev. Paul O’Brien’s Grammar, and partakes of all its faults and defects. His system of making the initials of nouns the foundation of the declensions, in imitation of O’Brien, is quite absurd, as the tables of ter-

minational changes, given in both grammars, sufficiently shew. The author was a man of strong mind, good memory, and studious habits, but had little or no acquaintance with the classical languages, or with any, except English. He learned Irish as a dead language, and had not commenced the study of it till he was more than thirty years of age; but by laudable perseverance, and strong powers of intellect, he acquired a considerable knowledge of the ancient Irish language and history.

In 1820 was published, at Waterford, an Irish translation of John Baptista Manni's “Four Maxims of Christian Philosophy,” by Mr. James Scurry, of Knockhouse, in the barony of Iverk, and county of Kilkenny. To this is prefixed “An Introduction to the Irish Language, containing a comprehensive Exemplification of all the alphabetical Sounds, and their corresponding English Sounds, as a further Illustration of them, as far as could be effected by the Substitution of English characters.”

This treatise is valuable, as giving the pronunciation which prevails in the diocese of Ossory, with which the writer was most intimately acquainted.

In 1828 Mr. Scurry published, in the fifteenth volume of the Transactions of the Royal Irish Academy, “Remarks on the Irish Language, with a Review of its Grammars, Glossaries, Vocabularies, and Dictionaries; to which is added a Model of a comprehensive Irish Dictionary.” In this paper, p. 55, the author says, “that he had prepared for press a grammar, both theoretical and practical, formed on the genius of the language, the result of many years' consideration of the subject, which he had been deterred from publishing, from the little encouragement works of that nature had met with from the public.” Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology

and general literature^g. He died in Dublin in 1828, and his body was buried in the church of Kilpecan, near the village of Mullinavat, in the county Kilkenny, where it lies without a monument to exhibit even his name.

Various other compilations, and abstracts from these grammars, have since been published ; but the limits of this preface would not permit a particular description of them. The largest work of this kind was published in Dublin, in 1841, and compiled for the Synod of Ulster, by S. O'M. Dr. Mason, Librarian of the King's Inns, Dublin, also compiled an Irish Grammar ; but it is to be regretted that he has adopted the system of O'Brien and O'Reilly to a considerable extent. The Rev. Mr. Nangle, of Achill, has also brought out a second edition of Neilson's Irish Grammar, with some judicious corrections. And Mr. Owen Connellan, who was employed for many years in the Royal Irish Academy, to transcribe the Books of Lecan and Ballymote, for the Royal Library, has recently published a small work on Irish Grammar, with examples from Irish MSS., not to be found in any of the works of his predecessors. He also gives the pronunciation which prevails in the northern part of Connaught, which will be found very useful, in preserving for posterity the local peculiarities of the Connacian dialect.

Some works have also been written on the grammar of the Gælic of Scotland, by Armstrong and Munroe ; but they contain nothing original, the Rev. Alexander Stewart having exhausted the subject, in his very excellent Gælic Grammar, published in 1812.

^g The Author of these pages became acquainted with Mr. Scurry in Dublin, in the year 1826, and found that, although he had but slight acquaintance with Latin or Greek, he had still a sound knowledge of philosophi-

cal grammar. He was the first that induced the Author to study the grammatical works of Harris, Ward, Horne Tooke, Pickburne, and Fearn, and the antiquarian productions of Baxter, Davies, and Vallancey.

SECTION 3.—*Testimonies to the Value of the Study of Irish.*

The testimony of such writers as have mentioned the Irish language, in ancient and modern times, may be now adduced, in order to shew the importance and value of the language as a branch of philological study.

Ledwich^h quotes Irenæus (A. D. 167), Latinus Pacatus Drepanus (A. D. 361), and Sidonius Apollinaris (A. D. 472), in proof of his assertion, that the ancients “branded the Irish language with the harshest expressions for its barbarism. But even though it were clear that these writers meant what we now call Irish, we should receive their testimony with some allowances, for the Romans described as barbarous the languages of all nations not civilized by themselves, except the Greeks.

Our own Adamnan, however, who was born in the year 624, and was one of the best Latin writers of his age, acknowledges, in his modest preface to his Life of St. Columba, that his own Latin style was inelegant, and that the Scotic language was to be classed with different other languages of the external nations. His words are :

“ Beati nostri Patroni (*Christo suffragante*) vitam descrip-

^h *Antiq.* p. 325. I have not been able to find any thing of this kind in S. Irenæus. Charles O'Conor of Belanagare, thinks that the original harshness of the Celtic must have been softened down in Ireland by a communication between the Phœnicians and the ancestors of the Scots. “How else,” he asks, “the number of *Phœnician* words discovered in their language? By what other means but a communication with the *Phœnicians* could they improve and harmonize their own unsonorous Celtic? From what other people could they obtain

the number of seventeen letters, so different in their powers, names, and arrangement, from those of the *Greeks* and *Romans*? Evident it is, that without intercourses of this nature on the Continent, and perhaps afterwards in this island, our old inhabitants might be considered (as some have laboured to represent them) the most barbarous, as they were the remotest, in the west of Europe.”—*Origin and Antiquities of the ancient Scots*, prefixed to *Ogygia Vindicated*, p. xxxviii.

turus, fratrum flagitationibus obsecundare volens : imprimis eandem lecturos quosque admonere procurabo ; ut fidem dictis adhibeant compertis ; et res magis quam verba perpendant, quæ (ut æstimo) inculta et vilia esse videntur, meminerintque, Regnum Dei non eloquentiæ exuberantia, sed in fidei florulentiâ constare : et nec ob aliqua *Scotice*, vilis videlicet linguae, aut humana onomata, aut gentium obscura locorumve vocabula (quæ, ut puto, inter alias exterarum gentium vilescent linguas) utilium, et non sine divina opitulatione gestarum despiciant rerum pronuntiationem.ⁱ"

By this passage we are to understand that Adamnan regarded the Scotic language as one of those which had not received the polish of the classical languages ; and in this light must all the vulgar languages of Europe be viewed, till they were cultivated during the last four or five centuries, and received terms of art from the Latin and Greek.

Tirechan also, in his " Annotations on the Life of St. Patrick," in giving a reason for having composed a portion of them in the Scotic language, though he was able to write the Roman language, says the Scotic names of men and places (" *qualitatem non habentia* ") would not sound well in Latin composition. But the same could be said of the Hebrew, Persian, Arabic, and all the eastern languages ; the proper names of which would not sound well in a Latin sentence, as wanting the necessary terminations, and could not be even pronounced by an ancient Roman, or a modern Italian.

In the seventeenth century, Archbishop Ussher pronounced the Irish to be a language both elegant and copious^j :

ⁱ See Ussher's *Sylloge*, 1st edition, p. 42 ; Parisian edition, p. 29. See also Colgan's and Pinkerton's editions of Adamnan's Life of St. Columba.

^j A curious contrast to this account is afforded by the following description of the Irish lan-

guage, ascribed to a prelate of equal dignity in our own time : " The Irish language is a barbarous jargon, in which all the discordant sounds to be heard in the farm-yard are mixed up ; there is the drawling running of one note into another of the

“Est quidem lingua hæc [*scil. Hibernica*], et elegans cum primis, et opulenta : sed ad rem isto modo excolendam (sicut reliquas ferē Europæ Linguas vernaculas intra hoc sæculum excultas videmus) nondum extitit hactenus qui animum adjiceret^k. ”

Stanihurst, the uncle of Archbishop Ussher, a Roman Catholic priest, although he wished the Irish language not to be used in the English Pale, still does not venture to condemn it, as uncouth or barbarous.

“Idem ipse locus à me olim erat tractatus, in Hiberniæ descriptione, quam dictione vernacula edidi : meaq. ibi disputatio dedit sermonem inuidis, me laudes Hibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt malevolentiam, non redarguunt meam. Nec enim ego tum oratione mea suscepi, linguam, cuius essem ignarus et insolens, minus considerate vituperando, adfligere : imò contrà gravissimorum hominum auctoritas fidem mihi iamdudum fecit, eam, verborum granditate, dictionum concinnitate, atq. dicacitate quadam acutula redundare ; denique cum Hebraica lingua, communi conglutinationis vinculo.”

Campion, in his *Historie of Ireland*, written in 1571, thus speaks of the Irish language ; cap. iv. Dublin Ed. p. 17 :

“The tongue is sharpe and sententious, offereth great occasion to quicke apothegmes, and proper allusions, wherefore their common Jesters, Bards, and Rymers, are said to delight passingly those that conceive the grace and propriety

cock’s crow, the squall of the peacock, the cackle of the goose, the duck’s quack, the hog’s grunt, and no small admixture of the ass’s bray.”—See *Etruria Celtica*, vol. i. p. 48, by Sir William Betham, where that writer gravely comments upon the injustice of this description of the language of the old Irish, not perceiving that the illustrious

archbishop must have uttered it in jest. For though, like Stanihurst, he has of course no wish to see the Irish language revived, still the authority of grave men must have convinced him also that it is not so utterly savage as this description would make it.

^k Ussher’s Letters, by Parr, Lett. 193, p. 486.

of the tongue. But the true Irish indeede differeth so much from that they commonly speake, that scarce one among five score can either write, read, or understand it. Therefore it is prescribed among certaine their Poets, and other Students of Antiquitie."

The celebrated Leibnitz recommends the study of Irish, as useful in illustrating Celtic antiquities; but he does not give any opinion as to the elegance or inelegance of the language. His words are :

" Postremo ad perficiendam, vel certe valde promovendam literaturam Celticam, diligentius linguæ Hibernicæ adjungendum esse, ut Lloydius egregie facere cepit. Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum et Britanni emissio veterum Celtarum Gallorum Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum Colonis Celticis Cimbricisque nonnullis, et ut sic dicam mediis, anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum et ex Cambriis veterum Gallorum; ita ex Hibernicis, vetustiorum adhuc Celtarum, Germanorumque, et, ut generaliter dicam, accolarum oceani Britannici cismarinorum antiquitates illustrantur¹."

It would be tiresome to adduce here the praise of the Irish by the native writers^m; but if the reader is curious to learn the opinion of a profound native scholar, who was acquainted with many other languages, he can turn to Dr. Lynch's *Cambreensis Eversus*, pp. 16 and 159, where he will find a very curious account of the avidity that some persons pos-

¹ Collect. Etymolog., Opp. vi. part 2, p. 129.

^m Dean Swift, *Rabelais nos-ter*, though fond of ridiculing the Irish people in most of his writings, yet, in a letter to the Duke of Chandos, dated 31st August, 1734, requests that nobleman to restore to Ireland, by presenting to the Library of Trinity College,

Dublin, a large quantity of her ancient records, on paper and parchment, then in his Grace's possession, that had been formerly collected and carried off from this country by the Earl of Clarendon, during the time of his government here.—*Swift's Works by Scott*, vol. xviii. p. 224.

sessed, in the writer's time, for studying Irish, and the feeling that existed to discourage such study ; also of the use of the language to preachers and antiquaries.

Towards the close of the last century, Vallancey described the Irish in the following laudatory terms :

"The Irish language is free from the anomalies, sterility, and heteroclite redundancies, which mark the dialects of barbarous nations ; it is rich and melodious ; it is precise and copious, and affords those elegant conversions, which no other than a thinking and lettered people can use or acquireⁿ."

The Rev. William Shaw, in his *Gælic Dictionary* (London, 1780), calls the Irish language "the greatest monument of antiquity, perhaps, now in the world. The perfection," he says, "to which the Gælic arrived in Ireland in such remote ages is astonishing." Alluding to the Irish MSS. of Trin. Coll. Dublin, which he calls "sealed books," he makes the following observation : "Whilst I surveyed and examined them, and looked back to the ancient state of this once blessed and lettered island, they produced emotions easier conceived than produced."

The same writer (*Gælic Gram.*, Edinb. 1778) has the following observations on the state of learning in Ireland :

"Whilst Roman learning, by the medium of a dialect of the Saxon, now flourished in Scotland, the Gælic and Roman in some degree grew together in Ireland, which, for some centuries, was deemed the greatest school for learning in Europe. There letters and learned men, from all countries, found a secure retreat and asylum. Its happy situation, however, did not perpetuate these blessings. Ireland was invaded by the Danes, and, in a subsequent age, made subject to the kings of England. Though there were English colonies in Ireland, the Gael of that country enjoyed their own laws and customs till the reigns of Elizabeth and James I., when the

ⁿ *Essay on the Gælic Language*, p. 3.

English laws were universally established. Then, for the first time, the Gaelic ceased to be spoken by the chiefs of families, and at court ; and English schools were erected, with strict injunctions, that the vernacular language should no longer be spoken in these seminaries. This is the reason why the Iberno-Gaelic has more MSS. and books than the Caledonian. In Scotland there has been a general destruction of ancient records and books, which Ireland escaped. It enjoyed its own laws and language till a later date, while the Scots-English very early became the language of North Britain^o."

About the same time, the learned Dr. Samuel Johnson expressed the following opinion of the Irish language and literature, in a letter to Charles O'Conor, of Belanagare :

" What the Irish language is in itself, and to what languages it has affinity, are very interesting questions, which every man wishes to see resolved, that has any philological or historical curiosity. Dr. Leland begins his history too late. The ages which deserve an exact inquiry, are those times, *for such times there were*, when Ireland was the school of the West, the quiet habitation of sanctity and literature."

The celebrated Edmund Burke was anxious to preserve a knowledge of the Irish language, for the purpose of proving or illustrating that portion of Irish history which precedes the period of Anglo-Irish official records. In a letter to Valancey, dated 15th August, 1783, he says :

" All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I do not see why the Psalter of Cashel should not be printed, as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like

^o *Introduction*, p. ix.

the Saxon Chronicle, which is a very valuable monument, *and, above all things, that the translation should be exact and literal.* It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his MSS., and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only increase the curiosity and the just demand of the public for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation."

Mons. Adolphe Pictet, of Geneva, in our own time, has written the following account of the importance of the Irish language in his work, *De l'Affinité des Langues Celtiques avec le Sanscrit :*

"*L'irlandais*, par son extension, sa culture, et l'ancienneté de ses monuments écrits, est de beaucoup le plus important des dialectes gaéliques. Sans entrer ici dans des détails qui nous mèneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux qu'ils embrassent l'histoire, la philologie, la législation, la poésie, qu'ils datent sûrement pour la plupart du 10^e au 14^e siècle, et que quelques uns remontent très probablement jusqu'aux 7^e et 6^e p."

But to collect other testimonies of this kind would exceed the limits which must necessarily be imposed on the present publication.

SECTION 4.—*Of the Dialects of Irish.*

A few remarks must now be made on the *dialects* of the Irish language. Keating informs us, from the ancient tradi-

tions of the bards, that Fenius Farsaidh ordered Gaedhal, the son of Eathor, to divide the Gaedhele language into five dialects, namely, *Béarla Feine*, *Bearla Fileadh*, *Bearla eadarscartha*, *Bearla Teibidhe*, and *Gnath-bhearlá*. On this subject, Thaddæus Roddy, of Crossfield, near Fenagh, in the county of Leitrim, wrote as follows, in the year 1700^q:

“ I have several volumes, that none in the world now can peruse, though within twenty years there lived three or four that could read and understand them all, but left none behind absolutely perfect in all them books [sic], by reason that they lost the estates they had to uphold their publique teaching, and that the nobility of the Irish line who would encourage and support their posterity, lost all their estates, so that the antiquaryes posterity were forced to follow husbandry, &c., to get their bread, for want of patrons to support them. *Honos alit artes*. Also the Irish being the most difficult and copious language in the world, having five dialects, viz. the common Irish, the poetic, the law or lawyers’ dialect, the abstractive and separative dialects: each of them five dialects [sic] being as copious as any other language, so that a man may be perfect in one, two, three, or four of them dialects [sic], and not understand almost a word in the other, contrary to all other languages, so that there are now several in Ireland perfect in two or three of these dialects, but none in all, being useless in these times.”

Connell Mageoghegan, who translated the Annals of Clonmacnoise in 1627, says that the “ Fenechus, or Brehon law, is none other but the civil law, which the Brehons had to themselves in an obscure and unknown language, which none cou’d understand except those that studied in the open schools they had.”

^q The original (which consists of answers to questions proposed to the writer, evidently by the great antiquary Lhwyd), is in

the autograph of Roddy, and is preserved on paper, bound up with a vellum MS. in the Library of Trinity College, II. 2. 16.

Vallancey thinks that there were but two dialects, the *Feini* and *Gnath*, i. e. the Fenian and the common ; and that the former was, like the Mandarin language of the Chinese, known only to the learned ; and that the science of jurisprudence was committed to this dialect. These five dialects cannot now be distinguished with satisfaction. The Brehon Laws and other tracts are distinctly stated to be written in the *Fenian* dialect ; and Keating informs us that there are words from every primitive language in the *Bearla Teibidhe*, from which Vallancey assumes that it is the physician's dialect, because, I suppose, he found that the old medical Irish manuscripts contain words taken from various languages, such Latin, Greek, and Arabic ; but none of the medical Irish manuscripts are older than the twelfth century. The poets' dialect was the same in construction as the common language, except that the poets were constantly borrowing words from the *Bearla Feine*, and every other dialect^r.

The dialects now spoken by the people differ considerably from each other, in words, pronunciation, and idiom, throughout the four provinces. The difference between them is pretty correctly expressed in the following sayings or adages, which are current in most parts of Ireland :

Tá blap gan ceapt ag an Muirneac ;
Tá ceapt gan blap ag an Ulltaac ;
Ní fuil ceapt ná blap ag an Laigneac ;
Tá ceapt agup blap ag an g-Connactaac.

“ The Munsterman has the accent without the propriety ;
The Ulsterman has the propriety without the accent ;
The Leinsterman has neither the propriety nor the accent ;
The Connaughtman has the accent and the propriety.”

^r Of this we have a striking specimen in the Inauguration Ode of Brian na Murtha O'Rourke, composed in the reign of Eliza-

beth, by John O'Mulconry, of Ardchoill, in the county of Clare; published by Mr. Hardiman, in his Irish Minstrelsy, vol. ii. p. 286.

The antiquity of these national Irish sayings has not been determined ; but they must be of considerable age, as they are paraphrased by Lombard, in his work entitled *De Regno Hiberniae Commentarius*, published in 1632, as follows :

“ Tertiò notandum, quod hoc ipsum idioma sit vernaculum totius in primis Hiberniæ, tametsi cum aliquo discrimine, tum quoad dialectum nonnihil variantem inter diversas prouincias, tum quoad artificij obseruationem inter doctos & vulgares. Et Dialecti quidem variatio ita se habere passim aestimatur, vt cum sint quatuor Hiberniæ prouinciæ (de quibus paulò infra) Momonia, Vltonia, Lagenia, Conactia, penes Conactes sit & potestas rectæ pronuntiationis, & phraseos vera proprietas ; penes Momonienses potestas sine proprietate, penes Vltones proprietas sine potestate, penes Lagenos nec potestas pronuntiationis, nec phraseos proprietas.”

There is another dialect known to some persons in the counties of Cork, Clare, Limerick, and Kerry, called *Bearlagar na saer*, or tradesman’s jargon, of which Mr. Mac El-

^sLedwich, who sees everything Irish with a jaundiced eye, refers to this passage of Lombard’s, to confirm his assertion, that the Irish was a barbarous dialect, possessing “ neither alphabetical sounds, words for ideas, orthography, or syntax.” He might, for the same reason, pronounce the Greek a barbarous jargon, because it not only consisted of four principal dialects, the *Attic*, *Ionic*, *Doric*, and *Æolic*, but each of these dialects varied with the localities ; and in one colony of Asia Minor, four different species of the Ionic dialect were observable. Every language, of any antiquity, and spread over a

number of provinces, must have different dialects and local peculiarities. Nothing but literature, and a public communication, can form a standard dialect of a nation ; and nothing can possibly prevent the language of a numerous people from splitting into dialects. The older the language is, and the more widely separated the tribes are, the greater will be the difference of the respective dialects. These facts being fairly considered, it will appear that Ledwich’s observations on the different dialects of the Irish, are nothing more than illiterate and impertinent criticisms.

ligott, of Limerick, has given a few words and phrases in the Transactions of the Gaelic Society of Dublin, pp. 11, 12. This appears to be very like the slang of London, for as the latter preserves several Saxon words and phrases, which have become obsolete in the standard dialect of the English, and even in the provincial dialects, so the former preserves many ancient Irish words which have been obsolete in the spoken language throughout the provinces.

But passing over all artificial dialects of poets, and slangs of artisans, we will find that the common living language of the country, like the provincial English in the different shires, divides itself into varieties of dialects, merging into each other by almost imperceptible degrees of approximation, and which it would be next to impossible minutely to describe. Donlevy has the following observation on the dialectic variations and incorrect modes of writing Irish prevalent in his own time (1742) :—

“ *Poets*, not the Ancient and skilful, who took Pains to render their Poems sententious and pithy without much Clipping, but the *Modern Makers* of *Doggrel Rhymes* and *Ballads*; to save Time and Labour, introduced the Custom of clipping and joining Words together, in order to fit them to the Measure of their Verses: Others, who wrote in *Prose*, have, either in Imitation of the *Poets*, or through Ignorance and Want of Judgment, strangely clipped, and spelled, and huddled them together, as they are pronounced; let the Pronunciation be never so irregular and defective; not reflecting, that a *Poetical Licence*, even when justifiable, is not imitable in *Prose*; or that Writing, as People speak or pronounce, is to maim the *Language*, to destroy the *Etymology*, and confound the *Propriety* and *Orthography*: for, not only the several Provinces of *Ireland*, have a different Way of pronouncing, but also the very Counties, and even some Baronies in one and the same County, do differ in the Pronunciation :

Nay, some Cantons pronounce so odly, that the natural Sound of both the Vowels and Consonants, whereof, *even* according to themselves, the Words consist, is utterly lost in their Mouths. There are too many Instances of these Suppressions and Jumblings: A few will suffice here to shew the Abuse thereof: *r̄gan*, *r̄go*, *r̄me*, *r̄tu*, instead of *əgʊr ɡan*, *əgʊr ɡo*, *əgʊr me*, or *ɪp me*, *əgʊr tu* or *ɪp tu*: And all this Mangling and Confusion without so much as an Apostrophe ('), to let the Reader see, that some Thing is left out. Again, *Mac a n̄at̄ap*, *cuid a n̄f̄ip*, instead of *an Ač̄ap*, *an f̄ip*: The poor *Particle an* is divided in two, and one Half of it is joined to the subsequent Word, for no other Reason but that in the Pronunciation, the (*n*) comes fast and close upon the following Word, as it frequently happens in all *living Languages*; yet ought not to pervert, or alter the *Orthography*, or Order of Speech in Writing: However, from this Fancy of Writing as People speak, chiefly arise not only the Mangling and Jumbling of Words, but also that puzzling Diversity found in the Writings even of those, who know the *Language* in Question, infinitely better than he, who has the Assurance to make these Remarks. But, either they have not reflected, or rather were resolved to imitate their Neighbours, who curtail and confound the different *Parts of Speech*, with far greater Liberty than the *Irish* do; for instance: *I'll*, *you'll*, *he'll*, &c. *cou'dn't*, *sha'n't*, *won't*, *don't*, *t'other*, *they're*, *ne'er*, *can't*, *ha'n't*, and thousands of that Kind; which, although very fashionable, the judicious *English* Writers look upon as a great *Abuse*, introduced only since the Beginning of *King Charles the Second's Reign*; and endeavour to discredit it both by Word and Example.

" It is no Wonder then, seeing the *English Tongue*, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, *even in Prose*, that a *Language* of neither Court, nor City, nor Bar, nor Business, ever

since the Beginning of *King James the First's Reign*, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and shame of the *Natives*, who shall always pass every where for *Irish-Men*: Although *Irish-Men* without *Irish* is an incongruity, and a great Bull. Besides, the *Irish Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts*, both in public and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom*: what a Discredit then must it be to the whole Nation, to let such a *Language* go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it.”

The grand difference between the dialects of the present living language, consists in the position of the accent, and in the pronunciation of the grammatical termination $\alpha\ddot{o}$ in nouns and verbs, it being pronounced in Connaught and Ulster like oo , or $\acute{e}m$, in all dissyllables and polysyllables, but varied in Munster, being sometimes pronounced like α , short, sometimes like $\alpha\acute{c}$, and sometimes like $\alpha\ddot{s}$. The minor differences consist in pronouncing n like p when coming after

^t Christian Doctrine, pp. 504–507, Paris, 1742.

c, \overline{g} and m, in the north and west. The Munster dialect is also remarkably distinguished by the pronunciation of \overline{g} in genitive cases from c, and by throwing the primary accent on the second or third syllable when long. These peculiarities are pointed out in the Orthography and Prosody of the following Grammar with sufficient minuteness.

The other dialects which shot off from the Gælic of Ireland at an early period, are the Erse, or Gælic of the Highlands of Scotland, and the Manx, or primitive language of the Isle of Man.

OF THE ERSE, OR GÆLIC OF SCOTLAND.

The Highland Gælic is essentially the same as the Irish, having branched off from it in the sixth century ; but there are peculiarities which strongly distinguish it, though the spoken Irish of the north-east of Ulster bears a close resemblance to it in pronunciation and grammatical inflections. The principal peculiarities of the Erse are the following :

I. *In the Terminations of Words.*

1. The frequent ending of the nominative plural in *an*, as *slatan*, rods ; *mnathan*, women ; *mullaichean*, summits ; *clarsaichean*, harps ; *laithean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen*, *shoen*, *oxen*, *women*^u.

2. In writing the personal terminations *aipé*, *oip*, and *aiò*, or *iðe*, always *air*, and *aiche*, or *iche*, as *sealgair*, a huntsman, for *pealgaipé* ; *dorsair*, a doorkeeper, for the Irish *doiríor*, or *doírpeoir* ; *coisiche*, a footman, for *coiridh*^v.

3. In writing the termination *uðað* of progressive active nouns, always *achadh*, as *smuaineachadh*, for *smuainiuðað* ; *gradhachadh*, for *gradaðuðað*.

^u See Stewart's Gælic Grammar, 2nd edit., pp. 54–57.

^v Id., p. 46.

4. In writing the passive participle *te* hard, without varying it to *ta*, *ča*, *te*, *če*, as the Irish do. See this discussed more fully at pp. 205, 206.

5. In writing the diminutive termination *og*, always *ag*, as *cuachag*, a little cup, for *cuacóg*. This termination is also observable in the living language, and in the names of places in the north-east of Ulster.

II. *In the Beginning of Words.*

1. The genitive plural does not suffer eclipsis, as in Irish, for the Scotch Highlanders say *nan cos*, of the feet; *nan ceann*, of the heads; for the Irish, *na g-corf*, *na g-ceann*. But *nam* is used before a labial, as *nam bard*, of the bards; *nam fear*, of the men^w.

2. The possessive pronouns *ar*, our, *bhur*, your, do not cause eclipsis, for they write *ar buachaill*, our boy; *ar Dia*, our God; *bhur cosa*, of your feet; for the Irish, *ap m-buachaill*, *ap n-Dia*, *bap g-cora*. It should be remarked, however, that the eclipsing letters are often not used in the most ancient Irish manuscripts.

The other peculiarities are less general, and consist in the inflection of the verbs, with a greater use of the auxiliary verb *ta*, and in the total absence of the *f* in the future tense of the indicative mood, and in the subjunctive mood; also in the constant use of the negative *ca*, for the modern Irish *ní*, and the ancient *noča*, and in the strange orthography of some words, as *chaidh*, for *cuail*, anciently *coi*, he went; *thuirt*, for *dubairt*, he said; *ghios*, for *o' fíor*, to know, see, or visit; sometimes written *our* in Irish manuscripts; *seann*, for *pean*, old.

OF THE MANX DIALECT.

The Manx is much further removed from the Irish; and it is probable that the Isle of Man had inhabitants from Ire-

^w See Stewart's Gælic Grammar, 2nd edit., p. 155.

land long before the emigration of the Scots from Ireland to the coast of Argyle. Its words are principally obscured by being written as they are pronounced, without preserving the radical letters, as in the Irish. It also exhibits extraordinary corruptions, and approximations to the Welsh, of which the following are the most remarkable :

1. The nominative plural ends in *n*, as in the Erse and Welsh.
2. A final vowel is lost, as “O Hiarn,” for O *Thigearna*, O Lord ! *dooys*, for *dam-pa*, to me, &c.
3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for cup, putting. [This final *t* is also used in some words in Irish, as *peicrint*, for *peicrim*.—See p. 200.]
4. *d* is often put for *g*, as *dy bragh*, for *go bpád*.
5. *t* is often written for *c* or *g*, as *tustey*, for *tuigre*, the understanding ; *festor*, for *fercon*, the evening, &c.
6. The final *a*, or *e*, of the passive participle is always dropped, as *soillsit*, *foluit*, for *foilligé*, *foluigé*, illumined, concealed.

There are also many peculiarities of idiom, too numerous to be even glanced at here ; and some particles of constant occurrence are so strangely, though analogically different from the Irish, that an Irish scholar would find it difficult to understand a Manx book, without studying the language as a distinct dialect^x.

OF THE WELSH.

It may not be out of place here to make a few observations upon the analogies between the Cymric or Welsh and Scotic or Gælic dialects, they being considered by some as

^x The reader is referred to observations on this subject by Richard Mac Elligott, in the Transactions of the Gælic Society of Dublin, where he gives

specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

cognate, and by others, as belonging to a totally different family of language. That they are very remotely related is quite evident from the fact, that the Gælic dialects of Ireland and Scotland, which separated from each other about the year of Christ 504, may be said to be still the same language : but that the Irish and Welsh were, at a still more remote period, the same language, will appear to any sober-minded philologer, on comparing the great number of words which are identical, or different only in analogical dialectic peculiarities in both languages, the almost perfect agreement of their mode of forming grammatical inflections, and even of their idioms, which are considered the soul of language. The number of words, not derived from the Latin, or Danes, in which they agree, having been already sufficiently shewn by Lhwyd and others, it will, therefore, be enough to point out here how far they agree in grammatical inflections ; for when this agreement is duly considered, it will, no doubt, impress the conviction, that nothing but relationship of people, and identity of dialect, could have caused it, be the period of separation ever so remote.

To a casual observer, the difference between the grammatical inflections of both languages will appear to be very great, because the Welsh have adopted more of the letters of the Roman alphabet, by means of which, and of certain other combinations of their own invention, they write their words, throughout all the grammatical inflections, exactly as they are pronounced, without any regard to the preservation of the radical letters of the word ; whereas the Irish, who have not adopted all the Roman letters, always write their words with the initial letters of the roots, and give notice of the grammatical influences, either by prefixing an adventitious consonant, or placing a mark of aspiration over or after the radical consonants. To make this intelligible, let us take a word common to both languages, and place it under a grammatical

influence, in which both agree : thus, *beam*, a woman ; Welsh, *benyn*. Now if we place the possessive pronoun *do*, thy, Welsh, *dy*, before this word, the radical letter b suffers what the Irish call aspiration, and they write *do bean*. But the Welsh, who do not observe the same orthography, although the change of pronunciation is nearly the same, write *dy venyn*. In this particular both languages, *considered orally*, are the same, the difference existing merely in the system of writing. This being understood, let us next ascertain how far the initial changes by aspiration and eclipsis actually agree in both languages.

In Welsh, the initial consonants of feminine nouns are aspirated (or, as the Welsh grammarians term it, *become light*) after the articles.

In Irish, feminine nouns are always aspirated in the nominative singular after the article, as *an beam*, the woman ; pronounced *an ven*, or *in van*.

In Welsh, after the possessive pronouns *dy*, thy, *ei*, his, aspiration takes place, as *dy venyn*, thy wife ; *ei venyn*, his wife. In Irish, aspiration takes place after *mo*, my ; *do*, thy ; and *a*, his ; as *mo beam*, my wife (pronounced *mo ven*) ; *do beam*, thy wife ; *a beam*, his wife. It should be also remarked, as a striking point of agreement, that *ei*, in Welsh, and *a*, in Irish, mean *his*, or *her's* ; and that when used to denote *her's*, they do not cause aspiration in either language : as, Welsh, *ei benyn*, her woman ; Irish, *a beam*. This point of agreement is so remarkable, that nothing but actual relationship of people and dialect could have originated it.

In Welsh, the initial consonants of adjectives are aspirated, or (as their grammarians phrase it) become light, when their substantives are feminine, as *benyn vaur*, a big woman. In

^v See *Syntax*, Rule xxv. p. 374.

Irish the same takes place in the nominative singular, as *bean móp*; pronounced *ben vore*.

In Welsh, certain prefixed particles cause aspiration, as *rhy vyçan*, very little; *ni çarav*, I do not love. In Irish the same prevails as a general principle of the language, as *po þeag*, very little (*ro veg*); *ní叱capam*, I do not love (*ni叱caraim*)^a.

In Welsh, initial consonants are aspirated (made light) after all prepositions, except two. In Irish, many of the principal prepositions cause aspiration^a.

The system of eclipsis and aspiration somewhat differs, the Welsh having more forms; however, the agreement is so close, that nothing but original relationship could have caused it. The following table will shew this agreement.

b becomes *m* in Irish and Welsh by eclipsis, and *v* by aspiration.

c , , *g* in Irish, and *g* and *ngh* in Welsh, by eclipsis, and *ch* by aspiration, in both languages.

d , , *n* in Irish and Welsh by eclipsis, and by aspiration *ð* or *y* in Irish, and *dh* (pronounced like the Saxon *þ*) in Welsh.

f , , *v* in Irish by eclipsis, but wanting in Welsh.

g , , *ng* in Irish and Welsh, by eclipsis, and *y* by aspiration in Irish; but the true aspirate is wanting in Welsh.

p , , *b* in Irish, and *b* and *mh* in Welsh by eclipsis, and *ph* by aspiration in both languages.

t , , *d* in Irish, and *d* and *nh* in Welsh, by eclipsis, and *th* in Welsh, and *h* in Irish, by aspiration.

s , , *t* in Irish, by eclipsis, and *h* by aspiration; but both are wanting in the Welsh^b.

^a See *Composition*, p. 336, and *Syntax*, Rule XXXIX. p. 388.

^a See *Syntax*, Rule XLIV. page

^b See Prichard's "Eastern Origin of the Celtic Nations,"

pp. 30, 31.

Let us next see the analogy between the two languages in terminational inflections. In these we find an equally close agreement, as will appear from the following instances.

1. The formation of the plural by attenuation, as Welsh, *bard*, a poet ; plural, *beird* : Irish, bárd ; plural, báir. Welsh, *brán*, a crow ; plural, *brain* : Irish, bpran ; plural, bpain. Welsh, *gûr*, a man ; plural, *gâyr* : Irish, feap ; plural, fip.

2. The formation of the plural by adding a vowel, as Welsh, *pénau* ; Irish, cimbu, heads^c.

3. The ordinals are formed in Welsh by the addition of *red*, as *saip*, seven ; *seipved*, seventh. The ordinals in Irish are expressed by mao, vad, as peact, seven ; peactmao, seventh, pronounced *sechtvadh*.

4. The terminations *n* and *g* are diminutive in Welsh, as *dynyn*, a manikin ; *oenig*, a lambkin. They have the same import in Irish, as *duinín*, a little man ; *uaineog* (more usually *uainín*), a lambkin ; *cuileóig*, a little fly.

5. As expressive of an agent, the termination *r* is common to both languages, as, Welsh, *morûr*, a seaman ; Irish (muimpfeap, seaman), *muilneoir*, a miller.

6. The termination *og* in Welsh adjectives is generally c in Irish, as *Duw trugarog*, a merciful God ; Irish, *Di a trócaireac*.

7. The termination *vair* is used in Welsh adjectives to denote abounding, and mao, in Irish, as *guerpvair*, costly ; Irish, *lionmácp*, abounding ; *fionmácp*, abounding in wine.

8. The present participle in Welsh ends in *d* ; in Irish, the progressive active noun, which stands for the present participle, generally ends in *ó*.

9. In what the Welsh grammarians call the first form of the verb, the third person singular is merely the verbal root,

^c See Chap. II. p. 83.

as *carav*, *ceri*, *cár*, from *caru*, to love. In Irish, the form of the verb in the past tense for the third person singular is the simple root of the verb.

10. In Welsh, the third person plural ends in *ant*, *ent*, *ynt*. In Irish, in *ao*, *io*, *aoap*. In this particular the Welsh is more like the Latin.

11. In Welsh, the first person of the preter tense ends in *is*, or *ais*. In Irish, in *or* (anciently *oir*), as in the following example of *caru*, to love.

SINGULAR.		PLURAL.	
WELSH.	IRISH.	WELSH.	IRISH.
1. <i>cerais</i> ,	ćárap.	1. <i>carasom</i> ,	ćáppom, or ćápmáap.
2. <i>ceraist</i> ,	ćárapař.	2. <i>carasoch</i> ,	ćáp piř, or ćápačap.
3. <i>carodh</i> ,	ćáp.	3. <i>carasant</i> ,	ćáppat, or ćápadap.

12. The passive voice is expressed in both languages by endings almost identical ; thus :

WELSH.	IRISH.
<i>carier</i> ,	ćápcap, <i>amatur</i> .
<i>carid</i> ,	ćápař, <i>amabatur</i> .
<i>carir</i> ,	ćápcap, or ćápfaiđer, <i>amabitur</i> .

The Welsh has a greater variety of distinct terminations to express the persons than the Irish, but the Irish is far more distinct in the future tense, and in having a present and consuetudinal tense in the active voice, which the Welsh wants altogether.

The reader is referred to Dr. Prichard's valuable work, entitled "Eastern Origin of the Celtic Nations," for the theory of the personal terminations of verbs, where he shews that the personal endings of the verbs in the Welsh language are abbreviated forms of the personal pronouns.

Whether this agreement of the two languages is owing to identity of race, or to an amalgamation of both nations in the

third and fourth centuries, is a question not easily determined; but the probability is, that it is attributable to both. We are informed by Cormac Mac Cullenan, Bishop of Cashel, and King of Munster, in the ninth century, that Crimhthann Mor Mac Fidhaigh, Monarch of Ireland (of the Munster or Heberian line), subdued the Britons, and established Irish colonies, and erected royal forts, at Glastonbury and in Cornwall, and throughout the country; and that the Irish retained this power for a long time after the arrival of St. Patrick. It is not impossible, therefore, that it was at this period the Irish built the forts which the Welsh call *Ceitir Guidelod*, or forts of the Gaels, or Irish. Mr. Lhuyd says: “There are none of the Irish themselves, that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales; and yet whoever takes notice of a great many of the names of rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them^a.”

It is not true, however, that no Irish writers attribute to their ancestors the conquest of Britain, though I believe the notice of it had not been published in Lhwyd’s time. It is stated as follows in Cormac’s Glossary, *voce Mogh Eime* :—

“ At the time that the sway of the Gaels was great over the Britons, they divided Albion^b between them in holdings, and each knew the habitation of his friends; and the Gaels did not carry on less agriculture on the east side of the sea than at home in Scotia [Scotia], and they erected habita-

^a See *Archæologia Br.*, p. 7.

^b *Albion*.—This was originally the name of all the island of

Great Britain.—See Ussher, *Pri-mordia*, and the Irish translation of Nennius.

tions and regal forts there; *inde dicitur DINN TRADUI*, i. e. the triple-fosset fort of Crimthann Mor Mac Fidhaigh, King of Erin, Alba, and as far as the Iccian sea; *et inde est Glas-timber na n-Gaedhal* [Glastonbury of the Gaels], a large church which is on the brink of the Iccian sea, &c. And it was at the time of this division also, that Dinn Map Le-thain, in British Cornwall, received its name, i. e. Dun mic Leathain, for *Map* in the British is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east [of the Channel], with his family and friends, &c.^f"

J. O'D.

It is right to say a few words here respecting certain manuscript authorities frequently referred to, for examples of grammatical forms and inflexions, in the following work.

1. The copy of Keating's History of Ireland, of which very great use has been made, and which is always quoted by its pages, is a manuscript in the Library of Trinity College, Dublin (H. 5. 26). It was purchased in London, for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the Author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating.

2. The medical manuscript, by John O'Callannan, who was Mac Carthy Reagh's physician, sometimes quoted in the following pages, was the property of the Author, but is now by

^f For the original of this passage, see Battle of Magh Rath, published by the Irish Archaeo-

logical Society, note G, pp. 339, 340.

him deposited in the Library of Trinity College (H. 5. 27). It is a mere fragment, chiefly valuable for the age of its author, who translated it from Latin into Irish, at Kilbritton, in the year 1414, when Donnell Reagh Mac McCarthy Cairbreach was on his death-bed.

3. The Irish manuscript transcribed in Ulster, in 1679, quoted as authority for the Ulster dialect of that period, and the extracts from the Book of Fermoy, the original of which is not now in Dublin^g, were also the property of the Author, and are deposited in the Library of Trinity College (H. 5. 28). The latter of these manuscripts is in the handwriting of old Mr. Casey, formerly of Myler's Alley, Dublin, and was purchased for the Author by his friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, at the sale of the manuscripts of the late Edward O'Reilly, author of the Irish Dictionary. An account of the transcriber, Mr. Casey, will be found in Whitelaw and Walsh's History of Dublin.

^g The Book of Fermoy was in the possession of the Chevalier O'Gorman, at the close of the last century ; it is not known to

the Author into whose hands it has fallen, or whether it is still in existence.

A GRAMMAR
OF
THE IRISH LANGUAGE.

PART I.

ORTHOGRAPHY.

CHAPTER I.

CLASSIFICATION OF LETTERS.

THE modern Irish Alphabet consists of eighteen letters, arranged in the same order as their corresponding letters in the Roman Alphabet. They are as follows: α, β, γ, δ, ε, η, ι, λ, μ, ν, ο, π, ρ, τ, υ. The various forms of these characters, as found in manuscripts of different ages, have been already shewn in the Introductory Remarks.

Of these letters α, ε, ι, ο, υ are vowels, the rest are consonants.

The vowels are divided into broad and small. The broad vowels are α, ο, υ; the small ε, ι.

The consonants are either mutes or liquids. The mutes are β, γ, δ, η, λ, μ, π, τ; the liquids λ, ν, ρ, τ.

They are also divided into labials, palatals, and linguals, from the organs of speech by which they are chiefly pronounced. The labials are b, p, m, p̄; the palatals, c, ḡ, and the linguals v, l, n, ñ, r̄, τ̄. The letter h is not included in any of these divisions.

Philosophical writers on comparative Etymology have divided the consonants of the Celtic dialects generally into surds and sonants, and subdivided them into gutturals, palatines, linguals, dentals, labials, semivowels, and sibilants; but although these distinctions have been found useful in comparative Etymology, it is not necessary to introduce them into a practical grammar. For a curious classification of the consonants of the Celtic dialects see *Prichard's Eastern Origin of the Celtic Nations*, p. 129.

The author several years since made a classification of the Irish consonants, according to Dr. Darwin's system of articulate sounds, as explained in his work called the *Temple of Nature*, and drew up orthographical rules according to such a classification, but he has since been induced to reject these rules, in consequence of the novelty of the terms, and to adopt the divisions which are in common use. According to Dr. Darwin's system the Irish consonants would be divided thus: c, p, τ̄ are *mutes*, properly so called, as being perceptible stops of the vocal sound; b, v, ḡ, *orisonants*, because they are preceded by a slight vocal sound formed in the mouth; m, n, *narisonant semivowels*; f, r̄, h, *sibilants*; and l, ñ, *orisonant liquids*. The aspirated consonants would be thus classified: b̄, v̄, ḡ̄, *sonisibilants*; c̄, p̄, r̄, τ̄, *simple sibilants*; and m̄ a *norisonant semivowel*.

Although this classification has not been adopted by any of the subsequent writers on the philosophy of articulate sounds, it is decidedly the most correct.

It should be here remarked, that in ancient Irish MSS. consonants of the same organ, particularly b and p, c and ḡ, v and τ̄, are very frequently substituted for each other, and that where the ancients usually wrote p, c, τ̄, the moderns write b, ḡ, v.

v for τ̄, as vən for τən, over, across.

τ for v, as *cotlao* for *covlað*, sleep, MS. Trin. Coll. Dubl. (H.3.18.), p. 42; étač for éavač, *Cormac's Gloss.*, *voce op̄c τρειθ.*

b for f, as *beoil* for *peoil*, flesh, *Cor. Gloss.*, *voce Μογέ είμε.*

c for ȝ, as cač, every, for ȝač; *cloiceno* for *cloigeann*, the skull, *Cor. Gloss.*, *voce Μογέ είμε.*

ȝ for m, as *noiþ* for *naoim̄*, saints, *Ibid.*, *voce Νοιρ*; abám for anám, alone; aþ na bapač for aþ na mpač, on the morrow, *Vit. Moling.*

m for b, as a lenm̄, her child, for a leanb̄, *Vit. Moling.*

p for b, as *mappatz* cač a céile, for *mapbað* cač a céile, *Vit. Moling*; vóip for vóib̄, to them, *Annals of Ulster*.

p for b, as Alpu for Alba, Scotland, *Cor. Gloss.* (in v. Coipe b̄pecam̄); Coirppi for Caipbre, a man's name, *Ibid.* (in v. Moγ eime); cappat for capbað, a chariot, *Ibid.* (in v. Op̄c τρειθ).

Nine of these consonants, namely, b, c, v, f, ȝ, m, p, r, τ, are called *aspirates*, because in certain situations their primary or natural sounds are changed into aspirated sounds, as b, into b̄, i. e. the sound b into the sound v, &c., as will be presently shewn.

Every consonant, whether in its primary or aspirated state, has a broad or a slender sound, according to the nature of the vowel which it precedes or follows. When it precedes or follows a broad vowel it has always a certain fixed broad sound, and when it precedes or follows a slender vowel it has a fixed small or slender sound, which will presently be described. This influence of the vowels over the consonants, which exists to some extent in every language, has given rise to a general rule or canon of orthography which distinguishes the Irish from all the European languages, namely, that every consonant, or combination of consonants, must always stand between two broad vowels or two slender vowels, as b̄riþim̄, I break; molaið, they praise;

corporēa, corporeal; not b̄ripariō, molid, coppeṛda,
or b̄riopriō, moleō, copporē.

O'Malley, in his *Grammatica Latino-Hibernica*, published at Rome in 1677, explains this great canon of Irish orthography as follows, pp. 50, 51: "Rursus obserua in voculis polisyllabis quibuscumque saltem ordinariē seruari debere regulam Hibernis tritam tūm in scriptura, tūm in sono, quæ dicitur caol le caol, leāthan le leāthan, latinē *subtilis cum subtili, et larga cum larga*. Hoc est dicere, si posterioris syllabæ prima vocalis fuerit subtilis, similiter prioris seu antecedentis syllabæ ultima vocalis debebit esse subtilis; pariformiter si larga, larga; aliās vitium erit tūm in enunciatione, tūm in orthographia: non tamen requiritur quod utraque vocalis semper; sit eiusdem speciei, vel numeri, tametsi multoties contingat quòd sint, sed sufficit quòd ambæ sint largæ, vel ambæ subtile. Dixi ordinariē, nam exceptio datur de quibusdam paucissimis, vt mā, māp, &c., latinē, *quam in quo, &c.*"

Professor Latham, in his chapter on Euphony, and the permutation and the transition of letters, notices this rule as a remarkable one in the Irish. His words are: "The Irish Gaelic, above most other languages, illustrates a Euphonic principle that modifies the Vowels of a word. The Vowels *a, o, u*, as seen in § 71, are Full, whilst *i, e, y* are Small. Now, if to a syllable containing a Small Vowel, as *bwil*, there be added a syllable containing a Broad one, as *am*, a change takes place. Either the first syllable is accommodated to the second, or the second to the first; so that the Vowels respectively contained in them are either both Full or both Small. Hence arises, in respect to the word quoted, either the form *bwalam*, or else the form *bwilim*."—*The English Language*, p. 122.

This rule, which has been so scrupulously adhered to by modern Irish writers, has been condemned as cumbrous by Vallancey, Stewart, Haliday, Mac Elligott, and others, and it is certain that it is not always strictly adhered to in the ancient Irish manuscripts; but the principle on which it is founded is observable in the oldest fragments of Irish composition remaining to us, as will appear from the specimens given in the Appendix to this work.

CHAPTER II.

OF THE VOWELS.

SECTION 1.—*Of the Sounds of the Simple Vowels.*

ALL the vowels are sometimes long, and sometimes short or obscure. In the southern half of Ireland they have medial or diphthongal sounds between long and short, which have not been hitherto noticed, or at least, not sufficiently explained by Irish grammarians. These diphthongal sounds, not being strictly analogical, shall not be introduced into the text of this Grammar, with the exception of a few of the most prominent of them, lest they should perplex the learner ; but they shall be carefully described in the notes, in order to preserve the Munster pronunciation of the language.

A long vowel is generally marked by an acute accent, thus : bář, death ; míň, smooth. In the absence of this accent, it is understood that the vowel is short, as bář, the palm of the hand ; míň, meal.

In words of two or more syllables the accent is generally on the first syllable, or root of the word, whether it be long or short, as plánuig̊tē, saved ; corporeal.—See the Prosody, Chap. I., Sect. 1.

There are no quiescent final vowels in this language, as in the English or French ; for although the final e in the words buide, yellow, c̄hoide, a heart, and such

like, as pronounced at present, is nearly quiescent, and looks as if it were merely intended, like the final *e* in English, to render the preceding vowel long, still we know from the oldest specimens of Irish poetry remaining, that the final *e* in such words was distinctly uttered and accounted a syllable.

The obscure sounds of the vowels prevail after the accented syllables, or when they are final in polysyllables, as mó̄ða, majestic; τι᷑᷑eapna, a lord.

In this situation the vowels have so transient and indistinct a pronunciation that it is difficult to distinguish one broad or slender vowel from another, and hence in ancient manuscripts we find vowels substituted for each other *ad libitum*, as plánuiḡe, saved, is written plánaiḡe, plánoiḡe, and plánuiḡe; where it is to be observed that the long accented á cannot be changed, but the obscure vowels are changed *ad libitum*, because the ear could not possibly distinguish the sound of one from that of the other. Walker, in his observations on the irregular and unaccented sounds of the English vowels, has a remark somewhat similar to this. “If,” he says, “the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o* instead of *a*, in the penultimate syllable; thus, *tolerable*, *tolerable*, and *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent for the real purpose of distinction,” &c.

However, in writing plánuiḡe, and such other words as present many indistinct vowels, a fixed orthography should be preserved, and the form of the word to be adopted should be decided upon by observing the root and proper grammatical inflections or branches springing from it; thus, from the root plán, safe, is formed plánuiḡa, salvation, and the u in this form should be retained in the passive participle plánuiḡe, and in all other derivatives springing from it, as plánuiḡeoip, a saviour; plánuiḡeac̄, sanative.

Such as wish to become acquainted with the ancient MSS. should be informed that u before p may be written aup, ep, or ip, as upnaisḡe, prayers, which may be written aupnaisḡe, epnaisḡe, or ipnaisḡe; upoam, a scarcity, aupoam, epoam, ipoam.—See the remarks on the diphthong au.

According to a principle of the language no number of vowels meeting in a word forms more than one syllable; and therefore when many vowels come together an adventitious ð or ȝ is often thrown in between them to make a second syllable, and to serve the same purpose as a hyphen or a diæresis; as do þeoðaib, to the living, may be written do þeoðaib; aiep, the air or sky, may be written aiðeip^a; but in ancient manuscripts these adventitious consonants are seldom, if ever, used, and we sometimes find four or five vowels together without any consonant intervening, as aieoir, of the air; aieupða, tauisip, melodious^b.

In modern Irish orthography no vowels are doubled in the same syllable, like ee or oo in English; but in the ancient manuscripts all long vowels are found doubled, as dee, gods; laa, a day; moo, greater, as “vo pála laa nano míri am oenap, I happened to be one day alone.”—*Battle of Magh Rath*, p. 34. “Moo a eimeach oloap bíe, his bounty is greater than the world.”—*Id.* p. 52. This doubling of the vowels, however, does not in any way affect the pronunciation.

In reading Irish, all consonants, whether primary or aspirated, must be pronounced according to their respective powers, as they shall presently be described, except such as are eclipsed, as pointed out in the table

^a See the copy of Keating's History of Ireland, by John Mac Torna O'Mulconry, in the Library of Trinity College, Dublin, p. 127, line 36.

^b Book of Fermoy.

of eclipsis, and also the aspirated $\dot{\text{f}}$, which is quiescent in every situation, and the aspirated $\dot{\text{o}}$ and $\dot{\text{g}}$ in the middle of words which are not compounds. It should be also remarked, that the aspirated $\dot{\text{c}}$ is but very faintly pronounced in the end of words, as *plact*, a chieftain; *bpect*, a sentence.

TABLE OF THE SOUNDS OF THE VOWELS.

α.

1. A when *long*, sounds like *a* in the English words *call, fall*, as *lán*, full; *ápv*, high.

In Meath and Ulster α long is pronounced like *a* in the English words *mar, father*, as these words are pronounced by Walker, and this is also the prevailing long sound of this vowel throughout the Highlands of Scotland; but it cannot be considered its true original sound. O'Malley describes the long sound of this vowel as follows:—" Hanc autem A efferves cum Latinis largè, ore scilicet deducto, flatu valentulo, suspensa modicè lingua, et dentibus inuicem non tangentibus, ut *amœán*, latine *stultus*."—*Grammatica Latino-Hibernica, Romæ, 1677*, p. 8.

2. A *short*, like *a* in the English word *fat*, as *anam*, a soul; *glap*, green^c. In the end of a word it is pronounced very obscurely, like *a* in the English word *tolerable*, as *céapta*, crucified or tormented; *déanta*, done; *mópa*, majestic^d.

^c In some of the southern counties α is pronounced in this situation like *a* in the English word *what*, as *tapt*, thirst; *gapt*, acute.

^d As has been already remarked, when α has this obscure sound, it has been the custom to substi-

tute *o* and *u* for it *ad libitum*, as *Ulleu* for *Ulla*, the Ultonians; *déanto* for *déanta*, done, but this should not be permitted, as it would prevent the orthography of the language from becoming fixed.

3. $\text{O} \ddot{\text{o}}$ and $\text{O} \dot{\text{g}}$, when immediately followed by a broad vowel, or by the consonants l, m, n, p, c, \mathfrak{s} , are pronounced like the English word *eye*, or the German *ei* in *wein*, as $\text{a} \ddot{\text{d}}\text{apc}$, a horn; $\text{a} \ddot{\text{d}}\text{laca} \ddot{\text{d}}$, burial; $\text{a} \ddot{\text{d}}\text{pa} \ddot{\text{d}}$, adoration; $\text{T} \ddot{\text{a}} \ddot{\text{d}} \mathfrak{s}$, a man's name.

This rule holds good throughout the southern half of Ireland, but it must be varied for the pronunciation of the north and west. In Connaught $\text{O} \ddot{\text{o}}$ and $\text{O} \dot{\text{g}}$, when followed by a vowel, have the sound laid down in the text, but when followed by l, m, n, p they are pronounced like a long (1), as $\text{a} \ddot{\text{d}}\text{pa} \ddot{\text{d}}$, adoration; $\text{a} \ddot{\text{d}}\text{laca} \ddot{\text{d}}$, burial; $\text{a} \ddot{\text{d}}\text{m} \ddot{\text{a}} \ddot{\text{m}}$, timber, which words are pronounced as if written $\acute{\text{a}} \text{pa} \ddot{\text{d}}$, $\acute{\text{a}} \text{laca} \ddot{\text{d}}$, $\acute{\text{a}} \text{m} \ddot{\text{a}} \ddot{\text{m}}$. In the north of Ulster $\text{O} \ddot{\text{o}}$ and $\text{O} \dot{\text{g}}$, followed by a vowel, or by the consonants c, \mathfrak{s} , have a strange sound, not unlike $\check{u} \check{e} \check{e} \check{u}$ closely and rapidly pronounced; but in the southern counties of Ulster, and in Meath, they are pronounced somewhat like *ay* in the English word *mayor*, as $\text{a} \ddot{\text{d}}\text{apc}$, sight; $\text{a} \ddot{\text{d}}\text{apc}$, a horn; $\text{T} \ddot{\text{a}} \ddot{\text{d}} \mathfrak{s}$, a man's name, which words are pronounced in the north of Ulster nearly as if written $\text{a} \ddot{\text{d}}\text{i} \ddot{\text{d}}\text{eapc}$, $\text{a} \ddot{\text{d}}\text{i} \ddot{\text{d}}\text{eapc}$, $\text{T} \ddot{\text{a}} \ddot{\text{d}}\text{i} \ddot{\text{d}}\text{eag}$; but in the south of Ulster and in Meath, as if written $\text{a} \ddot{\text{d}}\text{é} \ddot{\text{d}}\text{apc}$, $\text{a} \ddot{\text{d}}\text{é} \ddot{\text{d}}\text{apc}$, $\text{T} \ddot{\text{a}} \ddot{\text{d}}\text{é} \ddot{\text{d}}\text{eag}$. Throughout the Highlands of Scotland this combination is pronounced nearly as in the north of Ulster, and Dr. Stewart says that "the sound has none like it in English." It would be now difficult to strike a medium between those various pronunciations, and point out what was the true original sound of this combination, but it is highly probable that it was originally pronounced á long, as it is in some instances in Connaught at present.

4. $\text{O} \ddot{\text{o}}$ in the end of words is pronounced in the south of Ireland like *a* in the English word *general*; as $\text{bu} \ddot{\text{a}} \ddot{\text{l}} \ddot{\text{a}} \ddot{\text{d}}$, striking; $\text{d} \ddot{\text{e}} \text{an} \ddot{\text{a}} \ddot{\text{d}}$, doing; $\text{glac} \ddot{\text{a}} \ddot{\text{d}}$, receiving; $\text{peac} \ddot{\text{a}} \ddot{\text{d}}$, sin.

This rule holds good in all monosyllabic words throughout Ireland; but in dissyllables and polysyllables $\text{O} \ddot{\text{o}}$, in this situation, is

pronounced like *oo* nasal throughout Connaught and Ulster. This, however, cannot be considered a sound of *ao*, but more properly of *am*, which is the dialectic termination of most verbal nouns in Connaught and Ulster. For example, the word *véanáð*, doing, is pronounced in Connaught as if it were written *víognáim*; but this should not be considered the pronunciation of the form *véanáð*, which is peculiar to the south of Ireland, but of *víngnáim*, which is a form of this verbal noun found in very ancient manuscripts. Some Irish grammarians, who had but a local knowledge of the pronunciation of the language, not considering the dialectical variations of words, have given very odd sounds to some of the vowels and consonants, such as that of *oo* to the *ao* in question, and that of *i* to *é*, which leads to much confusion and inaccuracy; for it is in reality making a local peculiarity, or barbarism, the standard of a general principle of the language.

The original pronunciation of *ao* and *ag* was in all probability like *agh* guttural, which is still partially preserved in the mountainous districts of the counties of Londonderry and Tyrone, as in *'reao*, it is; *cruinneagáðao*, a gathering, &c.

5. *A*, when coming before the consonant *m*, or the double consonants *ll*, *nn*, *ng*, in monosyllabic words, and before *nt*, *nc* in dissyllables, is pronounced in the southern half of Ireland like the German *au*, or nearly like *ow*, in the English word *how*, as *am*, time; *ball*, a member; *pann*, weak; *manȝ*, a bag; *neantog*, nettles; *rȝneancán*, a tune. But in the province of Ulster the *a* has its regular analogical short sound (2) in these situations^c.

6. *A* before *b* is pronounced in the southern half

^c See the Prosody. In some parts of Connaught *a* before *ll*, *m*, and *nn*, has its natural long sound; as *am*, time, pronounced *ām*; *vall*, a blind man, pronounced *váll*; but this sound is

unknown in Ulster and in the southern half of Ireland, and not general even in Connaught; it must therefore be regarded as a local peculiarity.

of Ireland like *ou* in the English word *ounce*, as abáinn, a river; tábairt, giving; labairt, speaking.

In the County of Kerry α, in this situation, has the regular diphthongal sound of α (5). But in Ulster it has the sound of o long, as abáinn, a river; gábal, a fork; gába, a smith; gábar, a goat, pronounced in Ulster at present as if written óbáinn, góbal, góba, góbar.

e.

1. E long sounds like the Greek ḥτα, or like e long in the French, and all languages except the English, as pé, time; pé, six; mé, I.

In English e long has evidently lost its original sound, it being now pronounced ee, like i long in all ancient, and most modern languages; but e short still retains its original sound, as in other languages. E still keeps its ancient long sound in a few words, as *where*, *there*, *ere*, &c., in which words it exactly corresponds with e long in Irish. O'Malley, in pointing out the primitive character of the pronunciation of the Irish vowels and diphthongs, thus exclaims: "Sistunt ergo Patrum, veterumque vestigijs, nec cum nouatoribus in vicinio mutant religionem Hiberni."—*Grammatica Latino-Hibernica*, p. 46.

2. E short is pronounced like e in the English word *met*, as duine, a man; buile, madness.

In the modern Irish orthography the vowel e never appears alone in the body of a word or syllable, but is always accompanied by other vowels; but in the ancient Irish manuscripts it is often written singly, as fen, grass; fen, a man; ben, a woman, for the modern féar, fean, bean; also ppepe, of the firmament, for the modern ppeipe.—See notes under the diphthongs ea and ei. In the ancient manuscripts iu is frequently used for the final e short of the moderns, as "moo occup aipou olvap cec fep," for the modern "mó agur áipoe má gac fean."—*Battle of Magh Rath*, p. 64. "A n-dul uait-riu" for "a n-dul uait-re."—*Id.*, p. 68. "Eipiu" for "Eipe."—*Id.*, p. 110.

I.

1. *I long* sounds like *i long* in all the ancient and modern languages, except the English, and like the usual long sound of the English *e*, or *ee*, as laid down by Walker, as *mín*, smooth or fine ; *pí*, a king^d.

2. *I short*, like *i* in the English word *mill*, as *mil*, honey ; *mín*, meal ; *bile*, an old tree.

Before *ll* and *lp* the short *i* of the other provinces is pronounced like *ei*, very slender, in the south-east of Ireland, but in the south-west like *i long*, as *milpe*, sweeter ; *mill*, spoil ; *fill*, return ; *cill*, a church. Neither of these sounds, however, can be considered analogical, though the former seems of considerable antiquity in the south of Ireland, and was highly prized by the poets for the sonorous jingles which it produced in their rhymes. It is made up of *é-éé*, not of *ă-ăé*, like the English *i long*.

O.

1. *O long*, like *o* in the English word *more*, as *móp*, great ; *óp*, gold.

Throughout Meath, and the adjoining counties of Ulster, *o long* is pronounced like *a* in *hall*, as *ól*, drink, pronounced *all* ; *o short* exactly corresponds with it, and is pronounced like *o* in the English *lot*, *sot* ; but this must be regarded a great corruption.

2. *O short*, always like *o* in the English words *mother*, *brother*, *other*, as *copp*, a body ; *olc*, evil^e.

^d The general long sound of *i* in English is not that of a simple vowel, but that of a perfect diphthong ; but in some few words it has the pure sound of a simple vowel, as in *machine*, &c.

^e This is the natural short

sound of the vowel *o*, as has been stated by all scientific writers on organic sounds. The general short sound of *o* in English is the natural short sound of *a long* and broad, as in *hall*, *all*, &c.

In monosyllables closed by the consonants ll, m, nn, and in disyllables, when it is followed by \dot{g} , or \ddot{o} , the vowel o is pronounced in the southern half of Ireland like *ou* in the English word *ounce*, as *poll*, a hole; *crom*, stooped; *lom*, bare; *ronn*, desire; *toga*, selection; *rogá*, choice. These sounds were highly prized by the southern poets for their musical tone, although the inhabitants of the north and west of Ireland considered them unnatural and barbaric. They are well exemplified in the following rhymes :

“Tá torann tonn a’ boighneadh Hawk éoip
A’r é gan ím, gan meadóig, gan bláethaig.”

William English.

“Óa éacol a com, a craoibh-foltz troma
Aig teacáit go bonn léi na píneataib.”

John Claragh Mac Donnell.

“Dáit an locha a’r gorm na o-tonn
Aig teacáit go tolgaí, torpannaí, troma.”

Brian Merriman.

In Ulster, Connaught, and Meath o, in these situations, has its short sound, except before \ddot{o} and \dot{g} , where it is made long, as *roglaím*, learning.

It may be remarked here, once for all, that the principal difference between the Munster and the other dialects of the Irish language consists in the diphthongal sounds of the vowels here pointed out. The Ulster and Connaught pronunciation is generally, and particularly in this instance, more analogical and correct, but the Munster dialect is more sonorous and musical. The natives of the different provinces, however, are much divided in their opinions of the different modes of pronunciation, each claiming his own to be the most mellifluous and the purest.—See *Preface*.

U.

1. U long, like u in *rule^f*, as úp, fresh; cúl, the back.

^f The usual sound of u in English is not that of a simple vowel, as it begins with the consonantal sound of y.

2. *U short*, like *u* in *full, bull*, as *uċt*, the breast; *upṛa*, a prop.

This is the natural short sound of *u*, and it will be necessary for the English scholar to remember here that the general short sound of *u* in English, as heard in *tub, current*, is really that of *o* short. In the ancient Irish manuscripts *au* is often written for the simple *u* of the moderns, as *aupṛa* for *upṛa*, a jamb or prop; *auċt* for *úoċt*, a will or testament; *auoam* for *upoam*, a portico.

SECTION 2.—*Of the Sounds of the Diphthongs.*

There are thirteen diphthongs in the modern Irish language, *æe, aɪ, aʊ; eɪ, eɪ, eo, eu; iɑ, iɔ, iʊ; oɪ; ua, uɪ*. Of these *æe, aʊ, eu, iɑ, ua*, and most generally, *eo* are long: the others are sometimes long and sometimes short. Their sounds will be more particularly described in the following Table:

TABLE OF THE SOUNDS OF THE DIPHTHONGS.

æe.

Æe is always long, and sounds like *ae* in Latin, as pronounced by the continental nations, and like *ay* in the English word *mayor*, as *æp*, the air, the sky; *lae*, of a day; *pæ*, the moon.

This diphthong is very seldom used in modern Irish orthography, and Dr. Stewart, who had no ancient manuscript authorities to refer to, seems to doubt (Grammar, p. 5) that it properly belongs to the Gaelic at all; but he is clearly in error, as it is generally used in the most ancient Irish manuscripts for the modern *ao* (which see). O'Malley, in 1677, describes its sound as follows:

“ Secunda biuocalis æ effertur sicut à priscis olim Latinis, in *Musæ, sœpè, et similibus, largius nempè quām si scriberentur cum e simplici, vt œl, latinè calx.*”—*Grammatica Latino-Hibernica*, pp. 48, 49.

A1.

1. A₁, with the accent on a, sounds like a long and very short, as *ycáil*, a shadow; *cám*, a tribute.

The sound of this diphthong is varied in the provinces, accordingly as they pronounce the long á broad or slender.

2. A₁ *short*, like a in *art*, ai in *plaid*, or ai in the French word *travailler*, as *báile*, a town; *cailleac*, a hag.

This is the ancient and most analogical sound of this diphthong when short, and it now prevails throughout the southern half of Ireland; yet in Ulster it is invariably pronounced like e short, as *Aileach*, the name of a place; *córling*, a dream, pronounced *ĕllagh*, *eshling*. The Rev. Paul O'Brien, who was a native of Meath, and had no general knowledge of the provincial variations of pronunciation, marks a₁ *short* as pronounced like i in the English word *king*, as *aingeal*, an angel; and it is true that it has this sound in some parts of Meath, but it should be regarded as a very corrupt sound of this diphthong, which is confined to a narrow district. Throughout Leath Mhogha, or the southern half of Ireland, this diphthong, when it comes before ll, m, nn, ò, ã, is pronounced æē, but somewhat broader than the English i long, as *cáll*, a cliff; *cámpín*, time; *cnáóm*, a knot; *maighean*, a virgin; *caidbhe*, pride, ostentation; *caidbheac*, wealth. The Munster poets of the last century delighted in jingles formed by this sound, as

“ O caidbheac mé an caidbheac ba gneionnige le péacáin.”

Donnell Mac Kennedy O'Brien.

In Connaught, Ulster, and Meath, this diphthong is short in these situations, except before ò and ã, when it sounds in Connaught as in Munster, but in Ulster and Meath like ai in the

English word *main*. It should be also observed here that the word *pnáim*, a knot, which is properly pronounced *snime* in many parts of Munster, is also pronounced in the south of Leinster, and several parts of Munster also, as if written *pnáim*.

In the preposition *an*, upon, and a few other words, this diphthong is pronounced like *e* in *err*, but the antiquity of this pronunciation is doubtful, as that preposition, in its simple form, is almost invariably written *an* or *fan* in ancient manuscripts.

AO.

Ao is pronounced in the south of Ireland like *ay* in the English word *mayor*, but in Connaught, somewhat like *uee* in the English word *queen*, as *maop*, a steward; *daop*, dear.

This diphthong is used in all printed Irish books, and is found in manuscripts of some antiquity, say four centuries; but it never appears in the ancient Irish sepulchral inscriptions, nor in the earlier Irish manuscripts, as the Book of Armagh, the Liber Hymnorum, Leabhar na h-Uidhri, the Book of Leinster, &c., but instead of it *ae* or *oe* are always used; for which reason there can be little doubt that it was anciently pronounced as *ae* was among the ancient Latins. It still retains this ancient sound all over the southern half of Ireland. In Connaught it is pronounced somewhat like *ea* in the English word *steal*, but broader, and with something of a diphthongal sound, not unlike *uee* in *queen*. In Ulster and Meath it has a very odd sound, which may be represented by *üēēü*, closely and rapidly pronounced^g.

This diphthong was evidently introduced into Irish orthography to facilitate the adherence to the rule of *Broad with a Broad*, &c.,

^g O'Molloy described the sound of this diphthong as follows, in 1677, but it is not easy to perceive which of the sounds here laid down he intends: “*Ao* effertur lato mollique sono, ore

videlicet modicè aperto, pugnante parce halitu cum superiori palato, reliquis omnino immotis, vt *Ooooh*, quod proprium est nomen *viri*, tametsi idem significet quod *Latinè ignis*.”

because æ, the diphthong which the ancients employed in its place, always gave the consonant which followed it a broad sound, and in the increments of words in which it occurred, broad vowels were always added, as *ræp*, *ræpə*, where there would be an evident breach of the rule alluded to. Hence, when this great canon of Irish orthography began to be more strictly adhered to than it had been by the ancients, it was thought proper to change e into o, and write *raop*, *raopə*, which fulfils the rule.

AU.

Au is never used in the modern orthography, although frequently found in ancient manuscripts. Its pronunciation is uncertain; but it is often found in words now written with a u short, as *aupcōp* for *upcup*, a shot^h; *aupðam* for *upðom*, a porchⁱ; *laulȝac* for *lulȝac*, or *loilȝeac*, a milch cow^j; *aupenta* for *eaupearþ*, or *ioobærþ^k*, an offering; Aulell Aulom for *Olioll Olum^l*, a man's name; Augaine for *Ugaine*, a man's name^m.—See u long.

EA.

1. Ea long, exactly like *ea* in the English words *bear, swear, tear, great*, as *ȝéap*, sharp; *péap*, grass.

The sound which *ea* represents in these words is the original and correct sound of that English diphthong, and is still preserved in speaking English by the uneducated classes in Ireland, where it had been introduced before the present affected change of its sound to *ee* took place in England. In the south of Ireland the Irish

^h MS. Trin. College, Dublin, H. 2. 18. fol. 25.

^k MS. Trin. College, Dublin, H. 3. 18. p. 361.

ⁱ Book of Ballymote, fol. 245, *a*.

^l Cormac's Glossary, *voce Moȝ Eime*.

^j Cormac's Glossary, *voce clí-*

^m Ibid. *voce Sanb.*

diphthong éá long is sometimes very corruptly pronounced éé-á, somewhat, but not exactly like *ea* in the English word *fear*; but this pronunciation, which never prevailed in any part of Connaught, Meath, or Ulster, cannot be considered analogical, nor is it to be approved of; and it is curious that while the natives of Munster use it in common conversation, they always reject it in repeating poems, songs, and prayers.

2. Éá short, like *ea* in the English words *heart*, *hearth*, *hearken*, as meáp, respect; vœap, handsome.

Ío short is often used for ea short by writers of the seventeenth century. In the ancient manuscripts a single e, or the character f, (which is only an elongated e), is always written instead of this diphthong whether short or long, as mep, or msþ, for méap, finger; þep, or þsp, for péap, grass; mep, or msþ, for meap, swift; vep, or vðþ, for vœap, handsome; and it is curious that in the counties of Monaghan and Louth, and other parts of Ulster, this diphthong, when short, is pronounced like a single é; thus, the above words are pronounced mér, dës, not mär, däs, as in the other parts of Ireland. Some Irish scholars have thought that the character f, which frequently occurs in the Irish manuscripts, is a contraction for éá, but it can be proved that it stands for a simple e, as it is used to represent the Latin *e* in very ancient manuscript copies of the Gospels.—See some curious observations on this subject by Richard Mac Elligott of Limerick, in the Transactions of the Gaelic Society of Dublin, p. 26. From the present pronunciation of the words in which this character is introduced in the ancient manuscripts, we must conclude that the ancients pronounced the consonant preceding it with a slender sound, and that following it with a broad sound; and hence after the establishment of the great Gaelic orthographical canon of “Broad with a Broad,” &c., an á was thrust in between the e and the following consonant, to mark its broad sound with more certainty, as þeap, a man, for þep; ceapt, just, for cept.

Some have thought that it would improve the modern Irish or-

thography to introduce the diphthong *eu* for *ea*, when long, as then *ea* would be always short and *eu* always long; for example, for *péap*, grass, to write *peup*. O'Malley, in his Irish Catechism, and Duard Mac Firbis, in his Genealogical Book, have adhered to this distinctionⁿ.

In Munster and south Leinster *ea* in monosyllables ending in *ll*, *m*, *nn*, and *ng*, is pronounced like the German *au* (*aoo*), as *peull*, treachery; *leam*, with me; *gleann*, a valley; *reang*, slender; but in dissyllables, formed in the course of grammatical inflection from these monosyllables, it is pronounced short, as *feallam*, I deceive; *reangán*, a pismire; *an gleanna*, of the valley; except when a consonant follows, as *meallta*, deceived; *gleannta*, valleys; *teannta*, a press, a support; *neanntóig*, nettles; *geallta*, promised. These sounds, which the natives of Connaught, Meath, and Ulster abhor, are exemplified in the following rhymes:

“A h-aolcopp peang, a péiò ériob leabhair,
A caol-ériog tseann, a déas, ’r a mailige.”

John Mac Donnell, surnamed Clarach.

“Do éréig mé, iñ fear, mo gheann,
Tá an cléir a n-airio leam,
Iñ baoët mo bceart, iñ faon mo neart,
Do claoñ’ r do fcaip mo meabair.”

Andrew Magrath.

It is necessary to remark here, for the information of such learners as wish to become acquainted with the ancient Irish writings, that *ea* preceding *n* is often changed to *au* in old manuscripts, as *aupoalta* for *eaupoalta*, certain; *aupoam* for *eaupoam*, a porch, an apartment; and that these words are also found written with a *u*, as *upoalta*, *upoam*. Also that the ancients wrote *iu* short for the *ea* short of the moderns, as “*morpéa cucca maiéiuja*” for

ⁿ Some Irish grammarians have marked another sound of *ea*, like *ee* in *meek*, as in *oéan*, do, or make; but this is very corrupt, and confined to lower

Connaught, and obtains in so few words that it should not be considered a sound of *ea*, but a provincial substitution of *io* for that diphthong.

“móréa gáca maréařa.”—*Battle of Magh Rath*, p. 100. “Fer-
cap flatiřa,” for “peapcap flatiřa.”—*Id.* p. 122.

3. Éá, with the accent on á, sounds like *a* in the English word *father*, as peářp, better; zeářp, short; peářnóđ, the alder tree.

There are very few words in the language in which this sound obtains, and even in these it is not generally adhered to throughout Ulster. It should be also remarked that the á is seldom written in ancient manuscripts, in which peppoe is written for the modern peářpoe; peppog for peářnóđ, &c.

ÉI.

1. Éi long, like *ei* in *feign*, *reign*, as léim, a leap; céim, a step.

2. Éi short, like *e* in *ferry*, as beip, bring; deip, says; zeip, tallow.

In Munster and south Leinster éi, in monosyllables ending in óđ, ll, m, óm, nn, ó, and óđ, and in dissyllables, when it is followed by ó, óđ, or m, is generally pronounced like *i* long and slender in English, or the German *ei*, as feill, of treachery (gen. of feall); ceill, a church; gpeim, a bit or morsel; feiōm, use; but in Connaught, Meath, and Ulster éi in these situations (excepting only before ll) is pronounced long, like *ei* in the English word *reign*. The Munster pronunciation of éi in these situations is exemplified in the following rhymes :

“Choip Máige na mapt ní fuil meiōip,
O claoiðeasó áp g-ceap a g-ceill.”

John O'Tuama.

In ancient manuscripts a single e is often found for the éi of the moderns, as teap na gpréne for teap na gpréme, the heat of the sun.—*Battle of Magh Rath*, p. 34. Duald Mac Firbis, in his genealogical manuscript, and Peter Connell, in his Irish Dictionary, have, in many instances, rejected the diphthong éi and written a

single e in its place; and yet Haliday, who professes to restore the pure ancient orthography of the language, and rejects the diphthongs eo, ea, eu, as modern and corrupt, retains eɪ as a pure ancient diphthong; for which he certainly has the authority of the Book of Lecan and other manuscripts of considerable antiquity.

EO.

1. Eo long, like oa in *shoal*, as peol, a sail; ceol, music; but it must be borne in mind that the consonant preceding this is always slender, so that the e has its use.

In Meath, Louth, and Ulster, this diphthong, when long, is pronounced like aw in *shawl*, and when short like o in *mock*. This arises from their manner of pronouncing o long, i. e. like a in *call*.

2. Eo short, like u in *just*, as deoč, a drink; eočair, a key.

As this short sound of eo is found only in seven or eight words in the whole language, there is no necessity for placing an accent over the o when the diphthong is long, for the learner may consider it as always long. The words in which it is short are the following: deoč, a drink; eočair, a key; ēočair, a man's name; eoča, horses; neoč, which; ŋeoč, a part; and two or three others now obsolete.

EU.

Eu, always like éa long, as meup, a finger; tpeuð, a flock.—See Observations on ea.

This diphthong is used by some modern writers for éa long, or the simple e long of the ancient manuscripts. Thus Duard Mac Firbis introduces it in the following lines, where the Book of Lecan has a single e :

“ **D**āt̄i dō fuaīp ḡac̄ aic̄me,
Cofantāc̄ cl̄aīp Eoraīpe,
Dō ḡab̄ gō h-̄Ealpa n-eunaīḡ
Ólāō ō'á eac̄t̄ra n-uip̄r̄geulāīḡ.”

Thus in the Book of Leean, fol. 83, *a*:

“ **D**āt̄i dō fuaīp ḡac̄ aic̄mi,
Cofantāc̄ cl̄aīp Eoraīpi,
Dō ḡab̄ cō h-̄Elpa n-enaīḡ,
Ólāō vā eac̄t̄ra n-uip̄r̄geulāīḡ.”

IA.

Ia is always long, like *ea* in the English word *fear*, as *fiap̄i*, crooked, warped; *fiat̄*, hospitable.

Ia long is in a few words pronounced *ēēă*, as in *mian*, desire; *fiat̄am*, wild. The word *tiab̄al*, the devil, forms a singular exception to the usual sound of this diphthong, for it is pronounced *vē-owl* in the north and *vial* in the south of Ireland.

IO.

1. **Io long**, like *ɔ* long, but the *o* renders the consonant which follows it broad, as *pion*, wine; *lion*, flax.

2. **Io short**, like *io* in the English word *motion*, as *cion*, affection; *pior*, knowledge.

In the ancient manuscripts a single *i* is written for this diphthong, whether long or short, as *píp* for *pior*, knowledge; *pím* for *pion*, wine; *bípop* for *biolap*, water cresses; *ílqi* for *iolqp*, many; *pínn* for *pionn*, fair. The *o* was inserted to render the broad sound of the following consonant certain, and to fulfil the rule of “Broad with a Broad,” &c. Dr. Stewart and Mr. Mac Elligott of Limerick recommend the rejection of this diphthong, and Haliday, in his Gaelic Grammar, has actually rejected it, as being modern and corrupt. It is indeed very true that it is not found in the ancient Irish manuscripts; but still I do not think it advisable to reject it

altogether from modern Irish orthography, as the o is distinctly heard in many parts of Ireland, as will be observed by attending to the Munster pronunciation of the following words: *píonn*, fair; *míonn*, an oath; *iontóigh*, turning. The following distich from an elegy by James O'Daly, an Irish poet of Clare, who lived in the last century, will shew that he intended the o in the word *píonn*, fair, to be pronounced somewhat like u long:

“*Gaoiße an báir do járuig oalta na muse,*
Eagnciú, feapósá, fálteacá, feapamail píonn.”

Here the poet makes the o in *píonn*, form a kind of vowel rhyme with the u in the English word *muse*, and this shews that a single i would not have represented its sound to his ears. In the northern half of Ireland also, although the power of the o in this diphthong is not so easily observed, still it has fully as much power as the o in the English diphthong *io* in the words *notion*, *motion*, *million*. Hence it is evident that although the sound of this diphthong may have been at first correctly represented by a single i, it cannot at present, and, therefore, it cannot with propriety be rejected from the number of modern Irish diphthongs. It should be here remarked, that the general Munster pronunciation of i short, before the consonants m, nn, ll, is like u long; but that in the counties of Tipperary and Waterford, and parts of Kilkenny, it is often sounded like the diphthong ea in these situations.—See Observations on ea.

IU.

1. *Iu long*, like *ew* in *few*, as *píú*, worth, which is pronounced like the English word *few*, except that the Irish p is somewhat more slender.

2. *Iu short*, like *oo* in *good*, as *pliuć*, wet; *τιuğ*, thick; but the number of words in which it has this sound is very small.

OI.

1. *Oi long* is made up of o long and i very short, as *cóip*, just; *τóiρ*, pursuit.

2. *Oi short* is made up of o short and i very short, as *toil*, the will.

In most parts of Leath Mhogha, or the southern half of Ireland, the diphthong *oi*, before ll, m, nn, ò, and ã, is pronounced like *i* in *mile*, as *coill*, a wood; *poillpe*, light; *oighe*, an heir; *foighe*, or *foighe*, patience. This sound is exemplified in the following verses of Irish poets, who lived in Munster in the last century:

“*D'éirtinn leo go doimhn 'r an n-gleo,
'S mé a g-coillteib ceo go ceolmap, ceacat-binn.*”

Brian Merriman.

“*Óa gnáe mé ag riubal aip éiuair na h-abann,
Aip báinriag úir 'r a' oíuáit go tróim,
Anaice na g-coillteaoibh, a g-coim an t-pléibh,
Táin mairg, táin moill, aip foillpe an lae.*”

Idem.

“*Tá foigheaois le foillpe go doigheac am éae-b-ra.*”

Donnell Mac Kennedy O'Brien.

“*D'éag an foighe ó doimhn gan duibh.*”

O'Donohoe of Glenflesk^o.

But in the counties of Cork and Kerry, and in the south-west of Clare, it is generally pronounced in these situations like *uee* in the English word *queen*, a pronunciation which is not at all to be approved of.

In Connaught and Ulster this diphthong, coming before ll, m, and nn, has its analogical short sound as laid down in the text; but before ò and ã, it is varied, being pronounced in Connaught nearly as in Munster, and in Ulster strangely, somewhat like *ai* in the English word *straight*, as *foighe*, patience, pronounced *faégi*. In Ulster *oi* short is exactly pronounced like their *ai* short (see the remarks on *ai*), as *Oileac*, the name of a place; *oibe*, a tutor^p.

^o In his Elegy on the Chief of Castlelishin.

^p The diphthong *ou* is never found in the modern Irish or-

thography, although the sound which it represents exists in many words as pronounced in the south, as in *poll*, a hole;

3. Oí, with the accent on í, sounds exactly like œi, or *uee* in the English word *queen*, as an oíóče, the night; cñoíóče, ever; cnoíóče, a heart; pnoígte, chipped, polished; but the words in which this sound occurs are very few in number.

Ua.

Ua, always long, like oóă, as puap, cold; gual, coal.

The ancients often wrote uo and œ for the ua of the moderns.

Ui.

1. Ui, with the accent on u, like ú long and i very short, as cúil, a corner; púil, an eye; dúil, desire.

2. Ui, with the accent on í, exactly like oí, or *uee* in *queen*, as buíðe, yellow; puígle, sounds; guíðe, a supplication; but this sound occurs in very few words.

3. Ui short is made up of u short and i very short, as puíl, blood; duílle, a leaf; buíle, madness; tuíle, a flood.

In ancient manuscripts the diphthongs ai, oi, and ui, when short, are interchanged *ad libitum*, as bpeis̄eamnaiꝝ, bpeis̄eamnoꝝ, bpeis̄eamnuꝝ, judgments. It should be remarked here that the ui short of Ulster and Connaught is pronounced like *uee* in South Munster, and *eye* in North Munster, as opuim, which is pronounced *drim* in Connaught and Ulster, is pronounced *dreem* in South Munster and *drime* in North Munster, and in a few parishes of the county of Galway, adjoining the county of Clare.

roğ, a rush, or onset; but it is sometimes found in ancient manuscripts, as “ip an ip mou do aithne a roillpi ocup a h-aipoi,” for “ip an ip mó,” &c., *Cor. Gloss., voce Sampao.*

SECTION 3.—*Of the Triphthongs.*

There are five triphthongs, viz., *aoi*, *eoi*, *iai*, *iuı*, and *oeı*, *uaı*, of which the first *aoi* is considered modern and corrupt, and *oeı* ancient and now obsolete. They are formed from their corresponding diphthongs by adding *i*, which generally takes place in the inflections of nouns. They differ but little in sound from their corresponding diphthongs, the principal difference being that the *i*, which closes each triphthong, gives the following consonant a slender sound.

TABLE OF THE SOUNDS OF THE TRIPHTHONGS.

AOI.

Ooı, always long, nearly like *uee* in *queen*, as *caoın*, keen, mild ; *maoın*, wealth ; *aoıbneacap*, happiness.

Haliday, in his Gaelic Grammar, and O'Flanagan, in his edition of the Tale of Deirdre, have rejected the triphthong *aoi* as modern and corrupt ; and it is true, that before the fourteenth century the Irish writers very generally wrote *ai*, *oi*, or *oeı* in its place ; but though the diphthong *ai* or *oi*, with the accent on *i*, may have anciently represented the sound,—as indeed it would at present in Munster, South Leinster, and Connaught,—it would not convey the complicated and very strange sound which this triphthong represents in Ulster and in the Highlands of Scotland, a sound which may be represented by the English vowels *üēēǖ* rapidly and closely pronounced ; and for this reason it would not be advisable now to reject this triphthong, which has been used in all the printed Irish books, and all the Irish manuscripts of the last three centuries. He who wishes to become acquainted with the ancient manuscripts must bear in mind that he will never meet this triphthong in them,

but instead of it, as above remarked, generally *ai*, and sometimes *o* and *oe*.

eōl.

Eōl, always long, like the diphthong *eō*, with this difference, however, that the consonant following *eo* is broad, and that following *eōl* slender, as *ceol*, music; *ceōl*, of music.

iāl.

Iāl, always long, and sounds like *ia*, excepting that the *i* influences the sound of the following consonant, as *briān*, Brian, a man's name, gen. *briāin*.

iui.

Iui, always long, as *cuiūn*, silent; the two *i*'s very short, but strongly influencing the sounds of the consonants.

CHAPTER III.

OF THE CONSONANTS.

SECTION 1.—*Of the radical Sounds of the Consonants.*

THE simple powers of the consonants do not differ much from those of the English consonants, except *v*, *n*, *t*, which are much thicker, or more liquid, than the same consonants in English.

In the modern Irish orthography no consonants are written double except l, n, and p; but in the ancient manuscripts all the consonants are doubled *ad libitum*, particularly r, as *coppa*, feet, for the modern *córa*.

TABLE OF THE SOUNDS OF THE CONSONANTS.

B.

b, broad and slender, is pronounced exactly like the English b, as bápp, top; binn, melodious.

C.

1. C, broad, like c, in *cool*, as cùl, the back.

2. C, slender, like k in *king*, as ciáll, sense. The learner should know that the Irish c is always pronounced like k, never c soft, as in English or French.

It is probable that c was pronounced k also in every situation by the ancient Latins, for the Roman c was evidently equivalent to the Greek κ, as Cæsar, Cicero, Καῖσαρ, Κικερώ. O'Malley's remarks on this subject are curious: “Imò olim apud Latinos litera c non solùm in locum, sed in sonum literæ κ planè, plenèque substituebatur: nec assertione res eget. Quis enim Grammaticorum vñquam aliter tradidit ante hæc tempora? Hoc est, nisi quòd hodie eò inoleuerit vsus, seu potius error; an prauus, anne pertinax, quis non videat? Latini inquam recentiores duplicem ei sonum dant; alterum vt debent; alterum ut volunt. Cum vocalibus namque a, o, u, vt cum diphthongo Au naturalem ei relinquunt sonum, pronunciando *corpus*, *caput*, *cubitus*, *cauda*: Verum præposita si fuerit vocalibus e, i, y, et diphthongis æ, œ, &c., nouum ipsi et antè æuo inauditum dant sonum, quia pronunciant inde syllabam cum pingui et molesto quodam sibilo; quem dixeris à barbarismo fortè deriuatum, sic sequentia, et consimilia sibilantes proferunt, *Cera*, *Cippus*, *Cyrus*, *cœna*, *cœnum*; *Iaceo*, *iacio*, *Lucia*, *cis*, &c., qualem nunquam litera habuit enunciationem.” — *Grammatica Latino-Hibernica*, pp. 13, 14, 15.

D.

1. D, broad, as *dún*, a fort; *donn*, brown. Before l and n in the middle of words it is quiescent, as *cowlæö*, sleep; *céatna*, same; but the words in which it is so sunk are very few.

The Irish *d* has never such a hard sound as the English *d*, and although Stewart asserts, that in the Gaelic of Scotland *d* is pronounced nearly like *d* in *done*, this assertion is scarcely credible. There is no sound in the English language exactly like it, for *th* in the word *though*, as pronounced by the English people, is more sibilant than the Irish o broad.

In ancient writings τ, or ττ, is frequently substituted for o, as *fot* for *fao*, length; *Tpionoitt* for *Tpionoio*, the Trinity, &c.; *rutt* for *púo*, yon, *Vita Moling*.

2. D, slender, has a very liquid sound, nearly like *d* in *dew*, *duke*, *radiant*, as *díleap*, loyal; *Dia*, God; *déipc*, alms.

Stewart says, that *d* slender in the Erse or Gaelic of Scotland, is pronounced like *j* in *June*, *Jew*, and this is the sound which it generally has in Ulster also, but it must be considered a corruption. The proper sound of the slender Irish o which prevails in Connaught, Munster, and South Leinster, is not so sibilant as *j*, nor so hard as *d* in the English word *dew*, as pronounced by Walker, but an English speaker may form its sound by pronouncing *d* with the tip of the tongue between the teeth.

In the Manx Book of Common Prayer, London, 1767, the words beginning with o slender in Irish are written with *j*, as “*Dy jig dty reeriaght*,” i. e. “*Thy kingdom come*,” for “*Do o-tig do pípiac̄t*.” “*Dt' aigney dy row jeant*,” “*Thy will be done*,” for “*O' aigneac̄o do poib̄ déant*.” And the same corrupt orthography will be found in some Roman Catholic Catechisms published in Irish, in English characters, in the north of Ireland.

F.

F, broad and slender, sounds exactly like *f* in English, as *peap*, a man; *píop*, true.

In the south of Ireland this consonant is prefixed to many words which, in the north and west, begin with vowels, as *fiolap*, an eagle, for *iolap*; *fuíreog*, a lark, for *uireog*; *fuimpreog*, the ash tree, for *uimpreog*, or *uimpenn*; *fan*, stay, for *an*, and many others. Both forms are found in ancient manuscripts, but it is better to prefix the *f*, as it often renders the word stronger and more distinct.

δ.

1. **Ð**, broad, like *g* in *gall*, as *ðall*, a foreigner; *ðorða*, famine.

In the ancient Irish manuscripts *ð* is very often commuted with *c*, and sometimes written *cc*, as *Taðc*, or *Taðcc*, a man's name, for *Taðg*; *ecla*, or *eccla*, for *eagla*, fear; *pucc* for *pug*, he brought, *Vit. Moling*. O'Malley's remarks on this letter are curious, and worth inserting here: “*Ð*, suæ relictæ naturæ, vt jam dixi, non solùm apud Hibernos, verum etiam apud Germanos, atque Latinos, præsertim priscos, vi et sono, à consona *c* parum abit. Vnde Terentius ille Scaurus ait, *c cognationem cum g habet*: et ideò alij *Camelum*, alij *Gamelum*, item alij *Caunacem*, alij dicunt *Gaunacem*: item Veteres pro *agna*, *acna*; pro *lege*, *lece*; pro *agro*, *acer*; pro *Gabino*, *Cabino*, non rarò vtuntur. Verum sonus literæ *g* videtur paulò diffusior, molliorque quam efferves, appulsa ad palatum lingua, modicello interuallo, lenem emittens spiritum, vt *ðaþe*, latinè *risus*.”—*Grammatica Latino-Hibernica*, pp. 21, 22.

2. **Ð**, slender, always hard, like *g* in *give*, as *ðéap*, sharp. This consonant is never soft, like *g* in the English word *general*.

h.

h never appears as an independent radical letter, but is used only in the inflections of words, or thrown in between vowels, like the Greek digamma, to prevent a hiatus, as *na h-óige*, of youth ; *a h-Éipinn*, out of Ireland.

As no word in Irish begins, in its radical form, with this consonant, it has been much disputed among Irish grammarians, whether it is a letter of the language or not ; and the latest writers on the subject of philosophical or general grammar have stated that “the letter *h* is no articulate sound, but only a breathing.”—See *The English Language*, by Professor Latham, p. 104. O’Molloy bestows a whole chapter on the nature and influences of this character ; he says, “*h*, siuè litera sit dicenda, siuè flatus, aut aspirationis nota, sæpius ea vtuntur Hiberni, quàm alia ex consonantibus vlla : adeòque propter multiplices eiusdem affectiones, integrum hoc meretur capitulum.”—*Grammatica Hib.-Lat.*, pp. 23, 24. He then goes on to shew the influences which it has over the other consonants in aspirating them, which he does with great ability and accuracy. But it is of very little consequence, in a practical grammar, whether *h* be called a letter or not, so as we know its exact power and influences.

In the ancient Irish manuscripts *h* is sometimes prefixed to words beginning with vowels where it has no apparent grammatical use, just in the same manner as the lower classes in England prefix *h* in “the *h-eagle* flies *h-over* the *h-oaks* ;” but this is never found in modern manuscripts or printed books. In the Book of Kells, *Leabhar na h-Uidhri*, and some of the oldest manuscripts, *h* is sometimes formed thus, *ᚼ*, and placed over the vowel, like the Greek *spiritus asper*, as *la Úlœu* for *la h-Ulœu*, with the Ultonians ; and (in combination with the contraction *z, est,*) *ᚼz*, for *h. est*, or *hoc est*.

ζ.

1. **ζ**, broad, has no sound like it in English, but in

some parts of Ireland it is pronounced nearly as hard as the *l* in the English word *steal*, as lám, a hand; ríol, seed.

2. *L*, slender, sounds somewhat more liquid than the English *ll* in *million*, as mil, honey; gile, whiteness.

Holiday, in his Gælic Grammar, and in his edition of a part of Keating's History of Ireland, classes *l* among the aspirable consonants, and marks it, when aspirated, with two dots, thus, l̄. And it is true, that when coming after all those particles which cause other consonants to be aspirated, it has, in some parts of Ireland, a different sound from its primitive one. This, however, is not general throughout Ireland, nor is the sound it receives in these situations such as could with propriety be called an aspirate sound. It will be necessary here to remark that the sounds of the linguals or liquids, *l*, *n*, *p*, vary a good deal throughout the provinces, and stand much in need of a grammatical standard. Throughout the diocese of Ossory, and in most parts of the counties of Tipperary and Waterford, the sounds of these consonants are regulated by the characteristic vowels, and are under no other influences whatever; but in West Munster, Connaught, North Leinster, and Ulster, their sounds, in the beginning of words, are not so much regulated by the characteristic vowels as by the particles which precede them. The sound of *l* is regulated in Ulster as follows: 1. *l*, slender, in the beginning of words, in their radical form, has always the liquid sound laid down in the text. 2. If a small vowel precede a single *l* it is pronounced small, but hard, as báile, a town; file, a poet. 3. *ll* double, in the same situation, has the regular liquid sound laid down in the text, as cailleac, a hag; coill, a wood; cill, a church. 4. If a broad vowel precede *l* single, it is pronounced like *l* preceded by a slender vowel, excepting the almost indistinguishable change caused by the broad vowel, as eala, a swan; meala, of honey; fál, a hedge. This last sound of *l* is certainly the same as the hard English sound of the same consonant, for the Ultonians pronounce fál, a hedge, exactly as they do the English *fall*. 5. *ll* double, in the same situation, has the regular broad

sound laid down in the text, as *eallac*, cattle. The hard sound which the Ultonians give the single *l*, is formed by placing the tip of the tongue against the palate, above the root of the upper teeth, as in pronouncing the English *ally*. Their sound of *ll* is formed by spreading the tongue and extending it so as to cover one-eighth part of the upper teeth. An English speaker may produce this sound by pressing the tip of the tongue between the teeth.

In the ancient manuscripts we find the *ll* of the moderns sometimes written *lo*, as *Oililo* for *Oilioll*. This, however, is not very general, but it has induced Colgan to Latinize the names which might be so written with a *d*, as *Alildus*, or *Olildus*, &c.

3. *Ln*, broad and slender, like *ll*.—See *n*.

m.

M, broad and slender, sounds exactly like *m* in English, as *móp*, great; *mí*, a mouth, pronounced exactly as if written *more*, *mee*.

M is never doubled in the printed Irish books, or correct modern manuscripts, except in some very modern Munster manuscripts, as *lomm*, bare; *cpomm*, stooped; *tpomm*, heavy. The Munster Irish scholars of the last and present century thought it necessary to double the *m* as well as the *n* or *l*, to give the preceding vowel that diphthongal sound, or medial quantity, which is peculiar to the southern half of Ireland; but in Connaught and Ulster, where the preceding vowel has never this medial quantity, the *m* is never doubled.

In ancient Irish manuscripts, however, *m* is frequently found double in the middle and end of words, and sometimes in the beginning, as “*ámail iр lomm m chpum*, as the worm is bare,” *Cor. Gloss.*, *in voce Cpuimtheip*; “*cloiceno lomm*, a bare skull,” *Id., voce Coipe Ópecam*.—*Ammuig*, outside, *Book of Leinster*, fol. 78, b. b. *immeaoon*, in the middle. *Vita Moling*.

N.

1. *N*, broad, has a thick sound which does not exist in English, as *nóp*, a custom; *bean*, a woman. An

English speaker may form this sound by pronouncing *n* with the tip of the tongue first pressed between the teeth, and afterwards rapidly drawn into the mouth. After *l* it is quiescent, as *colna*, of the flesh, pronounced *colla*.

2. **N**, slender, very like *n* in *new*, as pronounced by Walker, but somewhat more liquid, as *neapt*, strength; **Niall**, a man's name. After *l* it is quiescent, or rather sounds like *l*, as *muilneoir*, a miller, pronounced *muilleoir*.

In Ulster the sound of *n* varies like that of *l*: that is, a single *n*, in the middle and end of words, is nearly as hard as the English *n* in *not*; and *nn*, slender, has the thick sound referred to in the text. In the diocese of Ossory, and throughout East Munster, *nn* slender sound like *ng*, as *binn*, melodious; *tinn*, sick; *bainne*, milk. Throughout the north of Ireland, *n*, when preceded by *c*, *m*, and sometimes by *r*, is pronounced like *p*, as *cnoc*, a hill; *cno*, a nut; *cnáim*, a bone; *na mná*, the women; *rnéaccta*, snow, which are pronounced as if written *cpoc*, *cpo*, *cpáim*, *na mpá*, *rpecta*. This change has been made to facilitate the pronunciation, as *cn* and *mn* would not easily coalesce. Dr. Stewart remarks that the Latins changed *n* into *r* for the sake of facility of pronunciation, as *canmen*, from *cano*, first pronounced, and afterwards written *carmen*, *genmen*, from the obsolete *γενω*, passed into *germen*. The English have softened similar words which were originally very rough, by sinking the sounds of *k*, *g*, and *m* altogether, as in the words *gnaw*, *gnat*, *knight*, *mnemonics*.

In the south of Ireland the harshness which would be caused by the coalition of these consonants is got rid of by pronouncing them as if a very short vowel intervened, as *cnáim*, a bone, pronounced *cánáim*, but the first *a* is so short that it is scarcely perceptible.

In the ancient Irish manuscripts we find *no* almost invariably written for the *nn* of the modern Irish orthography, as *tono* for

tonn, a wave; ceno for ceann, a head; gleno for gleann, a glen, or valley. It is now difficult to determine how the ancient Irish pronounced this no, but it may be conjectured, that as they sometimes substituted nn for no, they pronounced them alike. Some manuscripts have even nt for nn, but no is more general.

3. Ng. This combination represents a simple sound, which English learners find very difficult to imitate when in the beginning of a word, although its broad and slender sounds are both heard in the English word *longing*; the broad sound in *long* and the slender one in *ing*, as áp ngláráð, our love; a ngialla, their hostages.

This ng, which is called by the Irish ngeatal, is made one of the elements of the Ogham alphabet, and all the writers on the philosophy of articulate sounds have set it down as a simple sound which should be represented by a single character. Professor Latham speaks of it as follows: “The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, which the combination *ng* is a conventional mode of expressing. The simple sound is related, however, to *n* and *g* in a manner that has not yet been determined.”—*The English Language*, p. 110.

The true analogical sound of this combination in Irish is described in the text; it prevails at present throughout Munster, Connaught, South Leinster, and North Ulster; but in the counties of Louth, Cavan, Monaghan, and some parts of Meath, it is pronounced in the middle and end of words, like g very guttural, as reangán, a pismire; teanga, a tongue; ceangal, a tie; pronounced regán, tegá, ceágá. This corrupt pronunciation of ng is strikingly exemplified in the present pronunciation of Cnoc na reangán, now Knock Abbey, near Louth, and of Cuailgne, now Cooley, a celebrated mountainous district situated between Dundalk and Newry.

In Thomond and Kerry the combination *ng* in the middle and end of words is sometimes pronounced as if a short vowel intervened between them, as *lonȝ*, a ship, pronounced as if written *lon-g'*. This sound, which is unheard of in East Munster, is something like the pronunciation of *ng* among the Cockneys in such words as *king, nothing*, which they pronounce *kin-g', nothin-g'*.

P.

P, whether broad or slender, sounds like the English *p*, as *popt*, a bank; *pian*, pain.

R.

1. *R*, broad, like *r* in *raw*, as *párt*, a fort; *puatò*, red.

4. *R*, slender, nearly like the second *r* in *carrion*, but more liquid, as *beip*, bring; *geip*, tallow; *deip*, says.

As this consonant may be said to be the only one in the language which does not become broad and slender according to the class of vowels which precede or follow it, I shall here, for the use of such readers as wish to obtain a critical knowledge of Irish pronunciation, lay down such rules as will point out when it is broad and when slender.

1. *R*, in the beginning of radical words, is always broad, whether the characteristic vowel of the word be broad or small, as *puatò*, red; *pí*, a king; *péiò*, ready. To this rule a few exceptions may perhaps be found in some parts of Ireland, as *piam*, ever; *pinn pe*, he did; but these are scarcely worth notice, and can hardly be called exceptions, as one is an adverb, and the other comes properly under rule 3.

2. *R* is always slender in the middle and end of words, when the characteristic vowel is a slender one, as *óip*, of gold; *cóip*, just; *áipe*, care; *áipo*, state; *cputuigteoip*, creator.

3. *R*, in the beginning of words after the possessive pronouns

mo, mine; **v**o, thine; **α**, his; after the interjections **o**, **α**, signs of the vocative case, and in every situation in which the aspirable consonants are aspirated, has always its slender sound in the district extending from Galway Bay to Cork; but in the other parts of Ireland its sounds are regulated in these cases by the characteristic vowels, as **α pí**, his king; **α pún**, his secret.

4. In the combination **pp**, it has always its broad sound, as **ppian**, a bridle; **ppect**, a series. In this we see a reason why the Irish find such difficulty in pronouncing the English words *shril*, *shrub*, *shrine*, which they pronounce as if they were written *srill*, *srub*, *srine*; for though the Irish have the sound *sh*, it being the slender sound of their **p**, more frequently than the English, still, by a peculiar tendency of the language when **p** is followed by **p**, it is never pronounced slender.—See under S. Obs. 1.

In summing up these sounds of the letter **p** it may not be out of place here to notice a barbaric corruption of its sound which prevails in the counties of Kilkenny and Waterford. After the letters **c** and **v** it is pronounced in some words like **n**, as **npúir**, adultery. This corruption, which the natives of these counties themselves acknowledge to be a vile one, is strikingly exemplified in the local pronunciation of **Céann Cpiacóan** (Credan Head, a headland forming the east extremity of the county of Waterford), which is pronounced as if written **Céann Cnúaoán**. These tendencies to local corruption of pronunciation cannot be checked except by grammatical knowledge, and reading, or hearing read, correct language; and therefore it is difficult to check it among the untaught peasantry of any district. In parts of the county of Westmeath the letter **p** is sometimes changed to **l**, as **Loč Uail**, near Mullingar, to **Loch Uail**, and **Opum cpiacó**, the name of a place near Castlepollard, to **Opum clíacó**. Such local, or baronial barbarities, however, should not be considered as of any weight in regulating the analogies of the pronunciation of the general language.

S.

1. S, broad, like *s* in *son*, as **polup**, light.
2. S, slender, like the English *sh*, which is in reality

a simple sound that ought not to be represented by two letters, as *r̄l̄c̄b̄*, a mountain ; *r̄m̄r̄*, an island.

This consonant also furnishes some exceptions to the general rule, which it is necessary to point out here for the use of such as wish to obtain a critical knowledge of Irish pronunciation.

1. S, when followed by b, m, p, and r̄, has its broad sound, whether the characteristic vowel be broad or slender, as *r̄beac̄*, a kick ; *r̄m̄iop̄*, marrow ; *r̄pecl̄*, a scythe ; *r̄piān*, a bridle.

2. S, in the assertive verb iр, and in the demonstrative pronouns ро, this, and рин, that, has sometimes its broad, and sometimes its slender sound. In the verb iр, when followed by a word beginning with a slender vowel, r̄ has its slender sound, as iр i, it is she, and a broad sound when that verb is followed by a word beginning with a broad vowel or a consonant, as iр olc ри, that is bad; iр mé, it is I. In the pronouns ро and рин the r̄ has, throughout the southern half of Ireland, its broad sound, when they are preceded by words in which the last vowel is broad, as *an peap ро*, this man, *iao ро*, these ; and *vice versa*, when the vowel of the preceding word is slender, as *an duine ро*, this man, *e ро*, this person ; but in the northern half of Ireland the r̄ is always slender in these pronouns. When the r̄ is slender in the pronoun ро some writers spell it рeo, and when рин has the r̄ broad, they write it рan, or рin, in order to comply with the great orthographical canon of "Broad with a Broad," &c. There may be found some local exceptions to these rules ; but it is the duty of a grammarian to point out all anomalies, and fix a proper standard of pronunciation according to the true analogies of a spoken language. This consonant is never doubled in the modern orthography, but it is frequently doubled in ancient manuscripts, as *τρεff* for *τρεaf*, third, *Cor. Gloss.*, *voce Clīshap̄-rēo*; " *co ná τερνα σερcibal off* *ocur ní feff a n-oibearb̄*, so that not one of them escaped, and their death was unknown."—*Cor. Gloss.*, *voce Coirpe Óneccam*.

T.

1. T, broad, like t in the Italian and Spanish, but

not so sibilant as the English *th* in thought, as τοnn, a wave; τοŋann, noise.

It has been stated by some Irish grammarians that τ broad is pronounced like *th* in the English words *thumb*, *thunder*, but this arose from their ignorance of the correct sound of *th* in the English language. It is well known to those who have studied the nature of the English letters philosophically, that the English *th* is a real aspirate sound; that is, a sound formed by a continued emission of the breath between the upper surface of the tongue and the edge of the upper front teeth, unimpeded by any contact of the organs of speech with each other; whereas the Irish τ, whether broad or slender, is a mute consonant, properly so called, as being formed by a perceptible interruption of the breath, which is produced by striking the tip and edges of the tongue against the inner surface of the upper teeth.

2. Τ, slender, nearly like *t* in the English termination *tude*, as pronounced by Walker, as τíp, a country; τípm, dry; τiu᷑, thick.

In Ulster, in parts of Meath, in the Highlands of Scotland, and in the Isle of Mann, τ slender is pronounced sibilantly, like *t* in the English word *nature*, but this must be considered a great corruption. O'Molloy, in his Grammar, pp. 38, 39, 40, rails at the Italians for pronouncing the slender *t* in Latin like *tz*, *s*, or *z*; but he should have acknowledged that his own Celtic brethren, the Ultonians, the Caledonians, and the Manx, had borrowed a similar sibilant pronunciation of *t* and *d* from their neighbours of the Teutonic race.

SECTION 2.—*Of Aspiration, and its Effects on the Sounds of the Consonants.*

Aspiration, a grammatical accident, the general use of which distinguishes the Irish Gaelic, and other cognate dialects of the Celtic, from all other modern languages,

may be defined as the changing of the radical sounds of the consonants from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance.

This change of the radical sounds of the consonants has been considered the result of barbarity by some modern writers, among whom may be reckoned Pinkerton, the author of the Inquiry into the History of Scotland, and Davies, author of the Celtic Researches, the latter of whom asserts that men fell into this slovenly mode of pronunciation after they had descended into the vale of savage life; but this assertion is gratuitous, as there is no proof that the Irish or Welsh, who use those aspirations more, perhaps, than any other people, had been at any period more civilized than they are at present. Indeed it is much more probable, as we may infer from the Hebrew and the other Semitic dialects, that the original languages of mankind abounded in strong and deep guttural sounds, and that these have been retained or rejected by the different nations according to their ideas of strength or euphony. Thus the English, or Anglo-Saxon language, originally abounded in strong guttural sounds, as in the words *thought, nought, fraught, night*, but these have been all rejected by the polished English of the two last centuries, while the Scotch still retain them. On the other hand, the nobles and gentry of Germany pronounce the German consonants with a variety of guttural sounds, while the peasantry sink all the gutturals, as being too grand for people of their rank. There is, perhaps, no language in the world whose original words have suffered more change by aspiration and sinking of consonants than the French, and yet this is never referred to by writers as a proof of the barbarity of the French nation, but, on the contrary, as the highest proof of their advancement in civilization.

When these facts are considered, one must feel diffident in pronouncing the existence of guttural sounds in a language to be a sign of the barbarity of the speakers. The English, in whose polished spoken and written language no trace of a guttural sound is now to be found, abhor the rough sound of *gh* in the broad Scotch, but much more the Irish guttural sibilant sounds of *c*,

ð, ȝ; although in reality their own *y*, *c*, *ch*, and *g* soft, are equally sibilant, and as much aspirations, as the Irish c, ð, ȝ. The fact is, that men will regard this or that sound as polished or barbarous accordingly as it agrees with or differs from the sounds to which they have been themselves accustomed from infancy. The author has often tried the effect of the guttural Irish consonants on the ears of the lower classes of England and Scotland, and always found them to displease or please according to the analogies of their own languages. The Lowland Scotch admire the sound of c very much, but cannot bear that of ð or ȝ *broad*, but they like the slender sounds of those aspirates, as they are exactly like their own *y*. The English cannot bear either c, ȝ, or ð *broad*, but have no objection to ð or ȝ *slender*. The Welsh have no dislike to any of the guttural Irish consonants, although they believe that their own gutturals are much more forcible and grander, but they despise the Irish language for not having the splendid sound of the Welsh ll, or lh, which, however, sounds truly barbaric in the ears of the English and French.

In some modern Irish, and all Erse printed books, the aspirate h is placed after all the consonants indifferently, to mark their aspirated sounds; but this gives the words so long and strange a look (the number of letters being in many instances double the number of the elemental sounds in each word), that many have recommended the rejection of the h, and the introduction of new characters in place of the primitive Irish consonants combined with the h; and no doubt this would save the eye some pain, and the printer some trouble. In ancient Irish manuscripts, however, the h is never written after any consonant except c, p, τ; and in modern publications in the Irish character the aspirated consonants are always distinguished by full dots placed

over them, as *b*, *c*, *d*, &c.; and this is now generally considered a better expedient than to invent new characters, or to adopt equivalent consonants from the English, Greek, or other alphabets, as Lhwyd has done.

In the oldest vellum manuscripts a variety of signs of aspiration appear, which, no doubt, had different powers in early ages, although the ignorance or neglect of copyists has so much confused them in latter times, that it is now difficult to discover the original system. Even in the beginning of the fifteenth century, when the Books of Lecan and Ballymote were transcribed, the original system of aspiration was nearly forgotten; but a tolerably correct idea of this original system may be formed from *Leabhar na h-Uidhri*, a manuscript which was transcribed at Clonmacnoise in the twelfth century, as also from the ancient charters in the Book of Kells, the Book of Leinster, and other fragments of the twelfth and thirteenth centuries. In these the aspirate *h* is frequently written after the consonants *c*, *p*, *t*, but after no others, and frequently also a mark resembling an *h* is placed over them, thus, *č*, *þ*, *ȝ*. Over other consonants a full dot is placed, thus, *m̄*, *r̄*, *f̄*; and even the liquids *n* and *p̄* are frequently marked with full dots, thus, *n̄*, *p̄*; which would seem to shew that the ancients varied their sounds in certain situations. It is a curious fact, however, that the consonants *b*, *v*, *ȝ*, which are so often aspirated in the modern language, never appear with any mark of aspiration in our ancient manuscripts, nor in any of the sepulchral inscriptions still extant. This might naturally lead to the conclusion, that the *b*, *v*, and *ȝ* always retained their radical sounds in ancient times, but we have now no sufficient data for the full determination of this question.

In the oldest monumental inscription in Ireland, namely, that on the monument of Lughnatan, the nephew of St. Patrick, by his sister Liemania, still preserved on Insi Goill, an island in Lough Corrib, in the county of Galway, no trace of aspiration is observable, but *h* is used as a separate consonant. The inscription is,

“**UIE LUGNAEDON MACC UMEMUEH.**”

“THE STONE OF LUGNAEDON, SON OF LEMENUEH.”

But on the earliest tombstones at Clonmacnoise the letters c, p, and t are frequently aspirated, and sometimes m, not by dots or other marks placed over them, but by h written after them, thus :

“**OROIT DO THUATHAL.**”

“A PRAYER FOR TUATHAL.”

“**OROIT AR CHUINDLESS.**”

“A PRAYER ON CUINDESS^a. ”

“**OROIT DO CHOZMAN.**”

“A PRAYER FOR COLMAN.”

“**OROIT DO MAELPHATRAIC.**”

“A PRAYER FOR MAELPHATRAIC.”

“**OROIT DO MAELMHICHIL.**”

“A PRAYER FOR MAELMHICHIL.”

But b is never aspirated in any of these inscriptions, as :

“**OROIT DO SUIBINI MAC MAILAEHUMAI.**”

“A PRAYER FOR SUIBINI, SON OF MAILAEHUMAI.”

The name Suibini would be now written Suibne, and Mailaehumai, Maoluma. We have in this inscription also an example of the use of h, as a separate consonant, being introduced between æ and u to prevent a hiatus.

Those who first cut Irish type appear to have retained some idea of a variety of marks of aspiration, for in some of the books published by the Franciscans in the seventeenth century the letter c is aspirated with an apostrophe, c'; m with a mark like a v, as m'; and g with a full dot, g. In the Grammar published by Hugh Mac Curtin, in 1728, six or seven kinds of marks of aspiration are used, but without any apparent system.

As the radical and aspirated sound of every consonant must be learned by the ear, it is my opinion that nothing is gained, in a

^a This Cuindless was abbot of Clonmacnoise, and died, accord-

ing to the Annals of Tighernach, in the year 724.

modern Irish alphabet, by varying the mark of the aspirations : any sign whatever that will give notice that the consonant has its aspirated, not its radical sound, will answer the purpose, and this can be as conveniently done by a full dot placed over the consonant as by any other sign whatever.

The ancient Greeks gave notice of their aspirations by varying the characters, and the Latins, who have been imitated by the English and other modern nations, by postfixing *h*; but as the *h* retains no part of its original power, it is more philosophically correct to vary the character, as the Greeks did, or to give notice of the change by some conventional sign, as the Irish sometimes did. The best plan always is, to represent every simple or elemental sound by a single character, and when this element receives a slight change of its radical sound in the course of grammatical inflection, to give notice of this change by a mark on the character which represents the radical sound, rather than invent a new one, in order that the eye of the reader may see at once the root or original frame of the word. To illustrate this by example, let us take the Irish word *púl*, an eye, which, under certain grammatical influences, is pronounced *huil*, but if the aspirated sound of the initial *p* were represented by a new character, say *h*, one would be at a loss to know what original consonant to refer this *h* to, in order to ob-

^r O'Malley illustrates this in the Irish language, by a case of ambiguity in words, for it happens that *ó* and *ó* at the beginning of words have the same power, and if a new character were invented to represent this aspirate sound one would be at a loss to know whether to refer it to *ó* or *ó*. His words are: “*Óh* siue in principio, siue in fine dictionis posita, parum quasi vel nihil differt quoad sonum a *oh* de qua iam diximus, vt cum dico *a ghiolla rhooghlaigh*, *bhaoghlaidh*, latinè *famule mundane, periculose*. Istae enim voculae efferuntur tamquam fermè

si loco *óh* esset *oh* utroque, vel *gracula* y pronunciata ab Anglis, vt suprà, vt a *yiolla*, vel a *óholla* *rhooghlaigh*, vel *rhoogydlaigh*, *bhaoghlaidh*, non proinde tamen licebit alterum pro altero poni, alioquin non discerneretur sensus in prosa, vel metro. Si enim scripsero a *ycoll*, nescies quid intendatur; an *oall*, anne *óall*, in vocativo, latinè *cuece*, vel *galle*, vt iam suprà dixi de *ph*. Non oportet ergo cum gallo caecum, nec cum caeco gallum hic confundi, maximè in Scripturis.”—*Grammatica Latino-Hibernica*, pp. 29, 30.

tain the root of the word ; but when the radical consonant *p* is written, and a notice given of its aspirated sound by a dot placed over it, the eye of the reader sees at a glance the primary and influenced form of the word. This system also prevents the great multiplication of letters which is necessary if *h* be in every instance used to give notice of the aspirations ; for example, the word ᾱðeap̄þrāīþpeača, his brethren (or, as written according to the ancient mode, ᾱðeþþraþþreča), is, according to the Scotch or Erse system, written thus, *a dhearbhraithreacha*, where eighteen letters are employed in representing a word of four syllables.

A tendency to aspiration seems to be a conspicuous characteristic of all the dialects of Celtic, and that it belongs to the Irish in particular, will be seen by the forms which some words, borrowed from the English, have assumed in some parts of Ireland, as *campa*, a camp, pronounced in Clare and Kerry as if written *counha*; *plāīg*, the plague, pronounced *plaw* in many places. It is also perceivable in some words, which are pronounced with an aspiration in some districts, but not generally, as *ol̄tóip*, an altar, pronounced *ol̄tóip*; *deatac*, smoke, pronounced in some places *deatčac*; *gealtán*, a lunatic, pronounced *gealčán*. This tendency to aspiration also shews itself in Irish words obviously derived from the Latin, or at least cognate with it, as in the following list :

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Scribo.	Sc̄ipb.	Sc̄riobh.
Dominicus.	Domnač.	Domnač.
Baculus.	Þacull.	Þacall.
Figura.	Fígur.	Fioður.
Lorica.	Lupec.	Lúpeac.
Clericus.	Clépeč.	Cléipeac.
Medium.	Meadon.	Meathón.
Lego.	Leȝim.	Leigim.
Cathedra.	Caðaip.	Caðaoip.
Grex—gregis.	Þreð.	Þreid.
Rex—regis.	Rið.	Rið.
Sagitta.	Saði.	Soðeað.
Magister.	Magiþter.	Máigíþter.

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Imago—imaginis.	Ímairgim.	Ioṁáig.
Remus.	Ram.	Rám.
Similis.	Samul.	Samuil.
Humilis.	Umal.	Umall.
Capra.	Þabær.	Þabær.
Rota.	Rot.	Roč.
Gladius.	Claosim.	Cloiseam.
Cor—cordis.	Crioi.	Crioe.
Frater.	Þratisir.	Þrástair.
Pater.	Astair.	Astair.
Mater.	Matair.	Mástar.

Many of the same words, and others besides, are also aspirated in several of the modern languages of Europe, as the French, Moyen from *Medium*; avoir from *habere*; carême (anciently *caresme*) from *quadragesima*; évêque (or evesque) from *episcopus*; noel (Irish *nōlúig*, or *nōlúig*), from *natalis*; père from *pater*; mère from *mater*; lieu from *locus*; lien from *ligamen*; rayon from *radius*; froid from *frigidus*; rire from *ridere*; lire from *legere*; boire from *bibere*; croire from *credere*, &c. In Italian, avere from *habere*; povero from *pauper*; tavola from *tabula*, &c.

TABLE OF ASPIRATED CONSONANTS.

The following Table exhibits the aspirated sounds of the consonants, as derived from the general analogies of the language, together with the present pronunciation throughout the provinces :

ðh, or ð.

1. ðh, or ð, as written in the printed Erse and some Irish books, is pronounced in Munster like *v*, but has a sound nearly as soft as *w* in the English word *wool* in the northern half of Ireland, as α bó, his cow; α baile, his town.

In the beginning of words between two short broad

vowels it sounds softly, like *u* or *w*, in every part of Ireland, as *gábap*, a goat; *peabac*, a hawk; *tpéabao*, ploughing; *apbab*, corn. In this situation it loses all its consonantal power, and becomes a vowel, like *w* in the English word *power*.—See remarks on the vowel *a*. But if the vowel preceding or following it be long, then it has the sound of *v* or *w* consonant, as *gabál*, taking; *tógbál*, raising; *díogbál*, harm, &c.

2. *b* slender, exactly like the English *v*, as *bí*, was; *beipim*, I give.

In the counties of Kilkenny, Tipperary, and Waterford, and in most parts of Munster, *b* slender is often quiescent in the middle of words, as *ratióbir*, rich; *aoibheoir*, happiness; *luibeanna*, herbs, pronounced *sigh-ir*, *eenis*, *lueena*; but in the northern half of Ireland these words are correctly pronounced *sévir*, *eernis*, *lüivenná*.

This consonant, *b*, never appears with an aspiration in *Leabhar na h-Uidhri*, which may lead some to conclude that it was anciently pronounced *b* where we pronounce it *v* at present. Thus in *Tain Bo Cuailgne*: *ní píp ron em ol Meob*, “that is not true indeed quoth Meave” (for the modern *ní píop rín, eim, ol Meabó*): *vo na pluagab*, for *do na pluagab*.

It has indeed been a great puzzle to Irish grammarians whether the consonants left thus unaspirated by the ancients were intended by them to be pronounced according to their radical or aspirated sounds. It is not improbable that the ancient pronunciation differed from the modern in retaining the radical sounds of some consonants which the moderns aspirate; but it may have happened that the ancients thought it superfluous to mark some letters in situations where they were always aspirated, such as in the ablative plural, *ib*; in *ao*, the termination of verbal nouns, &c. &c.

Ch, or Ć.

1. Ch, or Ć, broad, has a deep guttural sound, which does not at present exist in English, but it is found in

the Lowlands of Scotland, in such words as *thought*, *daughter*, &c., as *ðeoč*, a drink; *α čop*, his foot.

It is curious that O'Molloy, who wrote his Irish Grammar at Rome in the year 1677, describes the *gh* in the English word *sought* as guttural, and there can be little doubt that it was then so pronounced. His words are: “ *h autem afficiens c præstat vt utraque sonent gutturaliter, qualiter vel Angli enunciant gh in vocula rought, vel Florentini litteram c in Duca, vel Hispani litteram g in Angelo, vt each, Latinis equus.* ”—*Grammatica Latino-Hibernica*, p. 25.

It is stated by some grammarians that č before the triphthong uu approximates to the sound of *f*, as *čuaio* (*pron. foo-ee*) he went; but this sound is confined to North Connaught. It is unknown in Leinster, Munster, and South Connaught, and should not be regarded as a sound of č in the general language, but the *fuaiò* of North Connaught should be considered as a dialectic form of *čuaio*.

2. Ch, or č, slender, has a smooth guttural sound, which may be represented by the Greek *χ* in *χιῶν*, as *α čiall*, his sense; *α čeann*, his head. In the southern half of Ireland č slender in the middle and end of words is pronounced faintly, like the English *h*, as *eic*, horses; *oioče*, night; *píče*, twenty; but in Connaught and Ulster it has its regular slender sound in these situations.

In the counties of Monaghan and Louth, in parts of Meath, and some of the adjoining districts, č in the termination of words is pronounced very faintly, like *ăh*; and č broad, when coming before τ, is totally sunk, as *bočτ*, poor, *leacτ*, a monument; pronounced *bot*, *leat*. The English have also rejected the guttural sounds of their *gh* in similar situations, as *bought*, *sought*, *thought*, and there can be little doubt that English analogy has exercised an influence over the pronunciation of the Irish language in South Ulster and Meath. Throughout the southern counties of Ulster č broad, in the beginning of words, is pronounced faintly, like *h*, as

čonac, he saw, pronounced as if written hānīc. In fact, the Irish spoken in these counties has scarcely a single guttural sound, so that it may be said to have, in a great measure, lost one of the most striking characteristics of the language.

Óh, or Ó.

1. Óh or ó, broad, has a deep guttural sound to which no equivalent is found in English, but it may be described as *y*, broad and guttural, as α óalca, his foster-son; α óopar, his door.

2. Ó, slender, sounds, in the beginning of words, exactly like *y* in *year*, as α Óha, O God. In the middle and end of words, which are not compounds, ó, whether broad or slender, is totally quiescent.

This consonant seldom, if ever, appears with an aspiration in the Book of Armagh or Leabhar na h-Uidhri; thus in the latter we find i noicai for α n-óicai, after; folz buioi fuippi, for folz buioi fuippi (or, as it would be written in the modern Irish, folz buioe uipri), “yellow hair upon her head.” Óo ḡapelbao a čpoča for o ḡapelbao a čpoča, to exhibit his personal form.

Throughout the northern half of Ireland aó, in the termination of dissyllables and polysyllables, is pronounced like *oo*, somewhat nasal; but, as already remarked, this in reality is the sound of aṁ, which is the dialectic termination of verbs in Connaught and Ulster, and not a sound of aó, as some have supposed. Thus, déanáo, doing, should be written, according to the Connaught pronunciation, díonam; according to the Ulster pronunciation deuncam; and, according to the Munster pronunciation, ueanao.—See the remarks on the pronunciation of aó, pp. 9 and 10, *supra*.

In the past tense of the indicative passive aó is pronounced aȝ in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick, but ač in the other counties of Munster. These, however, cannot be considered real sounds of aó, but dialectic pecu-

liarities in the termination of the verb. In the third person singular of the consuetudinal past tense, active voice, it is pronounced eac in the south, as əucileacò pe, he used to strike.

Óha or óa in the termination of adjectives is pronounced ɔa in Munster, as cpróba, brave; mórbá, majestic; viaða, divine, pronounced as if written cpróga, mórga, viaða. O'Malley says that ó after p is pronounced p: "Nota denique si dh in vna syllaba sequatur ad p finientem priorem voculæ syllabam, quod totum suum tunc sonum commutet in aliud p, vt ophoa an feap O Mopoha, latinè, O'Morus est vir aureus, quod effertur ac si scriberetur oppa an feap O Moppa."—*Grammatica Latino-Hibernica*, p. 60. This, however, is the Meath pronunciation of the Irish language, and cannot be considered general, original, or analogical, and the broad guttural sound of ó should be used in this instance.

Fh or Ñ.

Ñ is quiescent in every situation, as a ñuil, his blood; an ñip, of the man. The vowel following this quiescent ñ is very forcibly pronounced.

In ancient manuscripts this quiescent ñ is frequently omitted altogether, which often causes great obscurity, as o' opbuò for o' ñopbaò, to finish.—*Chron. Scot.*, ad ann., 1126. Ó' uafrait ocup o' iadónuðaò for o' ñuafrait agur o' ñiaðónuðaò.—See *Battle of Magh Rath*, pp. 92, 93. This omission of the radical letter is called, in Cormac's Glossary, viçneò tauaið, i. e. *initial decapitation*, or *Aphæresis*. Sometimes it is omitted out of mere whim, as ór tauil ocup ór tfeoìl for ór t'ñuil agur ór t'ñfeoìl.—*Leabhar Breac*, fol. 111, b, b.

Ðh or Ð.

1. Ð, broad, has a deep guttural sound, to which no equivalent is found in English. It is precisely the sound of ó, broad.

In the middle and end of words ð, or ðh, has the

same power as the English *gh* in *high, might, sight*, namely, *ȝh* has no sound, but the preceding vowel is long, as *aþdouɪȝim*, I exalt; *vlíȝe*, law; *úȝðaþ*, an author; *rúȝ*, juice.

It is very probable that *ȝ* had originally a guttural sound similar to that of *gh*, as pronounced by the Lowland Scotch in the words *daughter, sought*, &c. It is remarkable, that in those verbs and verbal nouns in which the Irish write *ȝ*, the Highlanders write *ch*, as, Irish, *foillþugȝto*, Erse, *foillseachadh*, &c. This shews that the Irish, like the modern English, have made some progress in getting rid of the guttural sounds of their language.—See Observations on *ch*.

In the middle of proper names of men *ȝa*, or *ȝu*, is pronounced like *ao* in Connaught, or *uee* in the English word *queen*, as *Feapȝar*, *Aonȝar*, *Cearȝar*, *Feapȝal*, *Dongal*, pronounced as if written *Farrees, Aenees, Larrees, Farreel, Doneel*; *ȝal* is pronounced *eel* in some verbal nouns, as *feaoȝal*, pronounced *faddeel*; but these must be considered corruptions, although at present almost general throughout Ireland. The surname *O'Feapȝal* is universally pronounced *O'Farrel*, and written *O'Feappaõill* in the margin of p. 120 of John Mac Torna O'Mulconry's copy of Keating's History of Ireland, by a bad Irish scholar of the name, who read the book in 1778.

2. *Ṅ* has, when slender, the same sound and power as *ð* slender.

m̄h, or *m̄*.

1. *M̄*, broad, in the beginning of a word, is pronounced, in the south of Ireland, like *v*, but in the north of Ireland like *w*, as *a mala*, his brow; *a mátaip*, his mother. In the middle of words it loses almost all its consonantal power, and becomes a nasal *u* or *w*, as *rám̄patō*, summer; *vám̄patō*, dancing; *τámnac̄*, a field; *gámnac̄*, a milch cow.

The syllable *m̄* in these situations is generally pronounced *oo* nasal in Munster, except in parts of Kerry, where it retains its real analogical sound of *au*, as pronounced by the Germans. The broad sound of *m̄* varies a good deal in the provinces, and stands in need of a grammatical standard. The most analogical sound is *au* German, but *oo* nasal is much more general at present.

2. *M̄*, slender, sounds like *b* or *v*, but is slightly nasal, as *péim̄*, mild; *α m̄ian*, his desire.

The only difference between the sounds of *m̄* and *b* is that the *m̄* is somewhat nasal. Some grammarians have erroneously set down the sounds of these aspirates as exactly similar. Neilson (*Irish Grammar*, p. 143) supposes that both were originally pronounced like *v*, but custom, and the analogy of articulate sounds, are opposed to this opinion. O'Malley, who published his Irish Grammar at Rome in 1677, takes particular notice of the nasal sound of *mh*. His words are, p. 30: “*Mh posita vbi cumque volueris Hibernis sonat quod v digamma seu consonans, quasi elata tamen per nares; vt α mhathair mhauth, latine, bona mater: ita tamen vt efferantur per nares.*” Dr. O'Brien also draws a strong line of distinction between them in his *Irish Dictionary (Remarks on the letter M)*. He says: “It is to be noted, that though *m̄* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable; for example, between *treibh*, a tribe, and *leamh*, insipid, as well as between *sclabhuilte*, a slave, and *snamhuidhe*, a swimmer.”

N.

N̄ is found with a full dot over it in some very old manuscripts, from which some grammarians have classed it among the aspirated consonants, but as the change

effected in the situations where it is thus marked seems rather a hardening of its sound, it cannot be called an aspiration with propriety.

ph, or p̄.

Ph, or p̄, sounds exactly like *ph* in English, as α πian, his pain.

It is curious to observe the analogy of these aspirations : b becomes v, p becomes f, and when f, which is an aspiration of p, is aspirated itself, its sound is totally destroyed. In Connaught p̄, or ph, is quiescent in the vocative case of proper names derived from the Greek, as α Philíp, O Philip, but the reason is, because the speakers of Irish in that province look upon the name Philip as written with an f in the nominative, not with a p. In other parts of Ireland they pronounce α Philíp as if written α Filib. Stewart remarks, in his Gælic Grammar (second edit., p. 13), that “ *Ph* is found in no Gælic word which is not inflected, except a few words transplanted from the Greek or the Hebrew, in which *ph* represents the Greek φ, or the Hebrew פ. It might perhaps be more proper to represent פ by *p* rather than *ph*; and to represent φ by *f*, as the Italians have done in *filosofia*, *filologia*, &c., by which some ambiguities and anomalies in declension would be avoided.”

R.

R̄ is sometimes marked with a dot in ancient manuscripts.

See above, Observations under R, radical. It should be remarked here that the *aspirated sound* (as it is called) of p is nothing more than its slender sound. It is unknown in the counties of Kilkenny, Waterford, and Tipperary, but strongly marked in the other counties of Munster. The late Mr. Scurry, in his Review of the Irish Grammars, published in the fifteenth volume of the Transactions of the Royal Irish Academy, gives it as his opinion that this aspirated sound of p, and of the other immutable consonants, is a

mistake. His words are, in reviewing O'Brien's Irish Grammar : “The immutable consonants are treated of correctly, except when he states that ‘the immutables at the beginning of words, which have a reference either to objects of the feminine gender or to objects or things of the plural number, are pronounced double.’ This has been asserted by many of his predecessors, but, with deference to such respectable authorities, they have, in my opinion, no variation of sound but what they obtain from the vowels with which they are combined in a syllable, like the other consonants.”

This is undoubtedly the case in the county of Kilkenny, of which the critic was a native; but not in Clare, Kerry, Limerick, or Cork; and it appears from O'Molloy's remarks on the liquids l, m, n, p, that they were under influences different from those of their adjoining vowels, in his time, in Meath, of which he was a native.—See his *Grammatica Latino-Hibernica*, pp. 33–36.

sh, or š.

š sounds exactly like h in the English words *hall*, *hill*, as a þál, his heel; a þíol, his posterity. This aspirate never appears in the middle or end of radical words, nor in the end of any word. s before the consonants b, c, d, m, p, t, is never aspirated.

s being a sibilant dwindles, when aspirated, into the less distinct sound of h, which is in accordance with the definition of aspiration above given. In the Book of Lecan h is prefixed to r to mark its aspiration, as “τρι ταιριγ αρ τιρ ρι h ριαρ.”—See *Tribes, &c., of Hy-Fiachirach*, p. 216, line 3. This mode is also recommended by Donlevy, but, in my opinion, it is of no advantage whatever.

O'Molloy states, in his Irish Grammar, p. 66, that þ coming after g in compound words is quiescent, as in bogþphonach, but this is confined to Meath and the southern counties of Ulster, as shall be pointed out in a subsequent portion of this Grammar.

TH, or T̄.

TH, or T̄, sounds also like the English h, and appears very frequently in the beginning, middle, and end of words, as a t̄oīl, his will; c̄huīt̄, shape or form.

It must be acknowledged that, according to the analogy of articulate sounds, h is too weak an aspirate of τ, as is indeed y of v. But a grammarian can never correct anomalies of this kind, which have been so long and so uniformly established by the tendencies of the language.

In the province of Ulster, and in the counties of Louth and Meath, t̄ broad is scarcely heard at all in the middle of words, as Caēán, Caēalán, the proper names of men; bóēap, a road; aēaiп, a father; pronounced as if written caán, caalán, bóap, ãaiп; but this must be considered a great corruption, and should be rejected, as tending to enfeeble the language, as Dr. Stewart phrases it, “by mollifying its bones and relaxing its nerves.” In the adjective mār̄, and other words, t̄ slender is pronounced like c̄; but this is not to be approved of, neither is it general.

In the end of words t̄ is very faintly sounded, as c̄huīt̄, shape; olúīt̄, close; τnúīt̄, envy; c̄riōīt̄, trembling; but when such words are followed in sentences by words beginning with vowels, the t̄ is heard as distinctly as h in the English word *hall*, as c̄hiē an τréimhř, the personal form of the mighty man; ériē an ńean, the woman trembled. In the counties of Kilkenny, Tipperary, and Waterford, t̄ broad, at the end of monosyllabic words, is pronounced like c̄ broad, as go bpáīt̄, for ever; ḡruīt̄, a stream; lúīt̄, agility, pronounced as if written go bpác̄, ḡruč̄, cioc̄, lúc̄. This is a corruption in the other extreme, but one not analogically adhered to, for the genitives of these words are pronounced correctly in these counties, as bpáč̄a, ḡroč̄a, ceač̄a, pronounced as if written bpáha, ḡroha, ceaha.

It is recommended by Donlevy (in his Elements of the Irish Language, annexed to his Irish Catechism, p. 514), to place the letter h before r and τ in the beginning of a word where, when aspirated, they are entirely silent, as we have just seen; but this, although

examples of it occur in the Book of Lecan, and other authorities, is not to be recommended, if the system of aspirating the consonants by dots be, as we have attempted to shew, the best; besides, to prefix the *h* would savour more of the system of eclipsis than of aspiration, and confuse the learner.

Having now shewn the nature of aspiration, it will be necessary in this place to say a few words of the grammatical use made of it in the language, although this more properly belongs to Syntax.

Aspiration is used not only in forming compound words, but also to point out the gender of adjectives and possessive pronouns. It is chiefly caused by the influence of simple prepositions and other particles, as will appear from the following rules, which include every possible case in which aspiration can occur in this language, and which the learner should commit to memory.

1. In all compound words, whether the first part be an adjective or a substantive, the initial of the second is aspirated, if of the aspirable class, as *deaḡ-dúine*, a good man; *ceann-móp*, big-headed.

The exceptions to this rule, which are few, shall be pointed out in the proper place.

The initials of all genitives singular of proper names of men and women are always aspirated; except in surnames of families, as O'Féarġal, O'Farrell; Mac Óomhnáill, Mac Donnell; but if we wished to express "grandson of Fearghal," or "son of Domhnall," we should write O'Fheārgáil, mac Óhomhnáill.

2. After the following simple prepositions, the initials of all nouns are aspirated (if aspirable), viz., *aip*, on; *ap*, out of; *de*, of, or off; *do*, to; *fa*, *fo*, or *faoi*,

under; ó from im, about; τap, over; τpe, through; map, as, or like to.

3. After the possessive pronouns mo, my; do, thy; a, his.

4. The article aspirates the initials of all feminine nouns in the nominative, and of masculine nouns in the genitive.

5. The interjection a or o, sign of the vocative case, also causes aspiration.

6. In verbs the initials are aspirated by the particle ní, not, and ma, if; and also by the particle do, or po, prefixed to the past tenses of the indicative mood, or to the conditional mood, and the aspiration is retained even if this particle be left understood. The initial of the verb is also aspirated (if aspirable) after the relative a, who, whether expressed or understood, and after the particle do, a sign of the infinitive mood.

SECTION 3.—*Of certain Combinations of Consonants which do not easily coalesce.*

According to the modern pronunciation of the Irish language the following combinations of consonants do not coalesce, and a very short vowel is heard between them :

bτ, as in lúbēa, bent,	pronounced lúpaτa.
vl ^c , „ olúč, close,	„ völuc.
lb, „ rcolb, a scollop,	„ rcol-öb.

^c In the beginning of words only.

l δ ,	as in bol δ ,	a belly,	pronounced b \ddot{o} ll \ddot{o} δ .
lp,	„ colpa,	the thigh,	„ col \ddot{o} pa.
nn \acute{c} ,	„ Donn \acute{c} ao \acute{d} ,	a man's name,	„ Donn \acute{c} ao \acute{d} .
p b ,	„ bo β b,	fierce,	„ bo β öb.
p δ ,	„ deap δ b,	certain,	„ deap δ ab.
p \acute{c} ,	„ do β ca \acute{c} ,	dark,	„ do β ä \acute{c} a.
r δ ,	„ ga β g,	fierce,	„ ga β äg.
pm,	„ Copmac,	a man's name,	„ Cop \acute{c} amac.
rp,	„ reippeac \acute{c} ,	a yoke of horses,	„ reip \acute{c} ipeac \acute{c} .
pn,	„ co β n,	a goblet,	„ co β ro β n.
en,	„ ai β ne,	a commandment,	„ ai β ine.

The other combinations of consonants coalesce as readily as in English.

In ancient Irish poetry, however, no allowance is made for the short vowel inserted by the modern pronunciation, from which it may fairly be concluded that the ancient Irish pronounced such words as rcolb, bo β b, ga β g, as the English would pronounce similar combinations of consonants at the present day. Thus, in the poem attributed to Torna Eigeas, the word bo β b is clearly intended to be pronounced as one syllable, not bo β -öb, as it is at present.

“ D \ddot{o} rb a o- τ peathan f \ddot{o} p g \acute{a} c \acute{c} τ ráig
Niall mac Ea β ac \acute{c} Muig \acute{c} mea \acute{d} ain.”

SECTION 4.—*Of Eclipsis of Consonants.*

Eclipsis in Irish Grammar may be defined the suppression of the sounds of certain radical consonants, by prefixing others of the same organ. This owes its origin to a desire of euphony, or facility of utterance. All the consonants are capable of eclipsis, except the liquids l, m, n, p.

m	eclipses	b,	as áp m-bo,	our cow,	pronounced	áp mó.
g	„	c,	as áp g-ceapt,	our right,	„	áp geapt.
n	„	d,	as áp n-noipar,	our door,	„	áp noipar.
b	„	f,	as áp b-fuil,	our blood,	„	áp buil.
n	„	g,	as áp ngopt,	our field,	„	áp ngopt.
b	„	p,	as ap b-pian,	our pain,	„	áp bian.
d	„	t,	as ap d-típ,	our country,	„	áp dip.
r	„	r.—See p. 61.				

It appears from this table, that the eclipsing consonant is always softer than the initial radical which is eclipsed ; as m, a narisonant semivowel, for b, a sonant mute ; g, a sonant palatal, for c, a mute ; n, a narisonant semivowel, for d, a sonant mute ; b, a sonant sibilant, for f, a pure sibilant ; ng, a narisonant semivowel, which should be represented by one character^d, for g, a sonant ;

^d This is a defect in the system of eclipsis, for in the pronunciation g is not eclipsed by n, but by a simple sound, which the combination ng is a conventional mode of expressing. O'Malley, in his Grammar, p. 63, takes notice of this incongruity : “Eclipsis ng, vulgo uipohúigh-adh nataal, hoc habet speciale, quod g non penitus taceatur, sed aliqualiter vno tractu simul cum n efferatur, vt ap ngopt latinè, nostra seges.” Compare the quotation from Professor Latham, under n̄g, p. 35.

For this reason n should never be separated from the g by a hyphen. Some have remarked that it would be better to omit the eclipsed consonant, as in the Welsh ; but this would, in Irish, lead to endless confusion, as the radical letter of the word would,

in almost every instance, be disguised ; and though this is unavoidably the case in the spoken language, yet it has been thought advisable to preserve, in the written language, the radical consonant in every instance, even at the risk of often giving the words a crowded and awkward appearance. On this subject O'Malley remarks : “Aduerte ex dictis nunquam sequi, quòd in scriptione liceat literam mergendam omitti, esto omittatur in sono : aliàs foret magna confusio, et ignoraretur dictio, seù sensus voculæ, ejusque tūm proprietas tūm natura.”—*Grammatica*, p. 66.

Many instances could be pointed out where, if the radical consonant were omitted, the eye would be completely deceived, as in ap noip, which might be referred

b, a sonant, for p, a mute consonant; τ eclipsing ρ is an exception, but δ eclipsing τ is a sonant eclipsing a mute.

The reader is referred to Dr. Darwin's Analysis of articulate Sounds for a classification of the consonants exactly according to this table of Eclipsis, although the author was probably not aware that such a classification had been observed in the practical grammar of any language, but was purely guided by the philosophy of articulate sounds, to which he gave the most careful consideration.

Dr. Prichard's remarks on this subject are worthy the consideration of the student of this language :

"It is a habit common to many of the Indo-European languages to interchange certain letters according to rules founded originally on euphony, or on the facility of utterance; and from this circumstance arises the great capability which these languages possess, of composition, or the formation of compound words. The substitution of consonants of particular orders for their cognates, which takes place in Greek, in the composition of words, and in some other instances, is an example of this peculiarity.

"In Greek, in Latin, and in the German dialects, the mutation of consonants is confined to words brought together under very peculiar circumstances, as chiefly when they enter into the formation of compound terms, and it is scarcely observed in words which still remain distinct, and are merely constituent parts of sentences. Either the attention to euphony, and the ease of utterance, has not extended so far, or the purpose was attained by a choice of collocation, the words themselves remaining unaltered. But in the Sanskrit language, words merely in sequence have an influence upon each other in the change of terminations, and sometimes of initial letters, on the principle above alluded to."—*Eastern Origin of the Celtic Nations*, pp. 27, 28.

either to ἄρης οὐδόποι, our chant, or ἄρης οὐδόποι, our order; ἄρης μάλα, which might be referred to ἄρης μάλα, our brow, or ἄρης

μ-βαλα, our wall; ἄρης νεότα, which might be either ἄρης νεότα, our drinks, or ἄρης νεότα, our horses.

The peculiarity of the Sanskrit here noticed is evidently of the same nature as the eclipse in the Irish language. But it should be stated that, in Irish, eclipse answers a further purpose than that of mere euphony or facility of utterance; for it sometimes helps to point out the cases of nouns and the moods of verbs; and that the learner may see the exact nature, use, and extent of this very peculiar accident, rules are subjoined (see p. 62), pointing out every case in which it can take place in the language.

The letter p is eclipsed by τ ; but as it forms an exception to the ordinary rules, it ought not, perhaps, to have been classed among the consonants that admit of eclipse. In nouns, but not in verbs, the eclipse of p by τ follows the rules of aspiration, not of eclipse; that is to say, in all instances where the article aspirates the other consonants, p has τ prefixed, excepting where it is followed by b , c , d , g , m , p , τ , in which case it never suffers any initial variation in either nouns or verbs.

The local exceptions to this rule will be pointed out in the proper place. Some writers prefix τ to p in situations where others aspirate it, as, *o'opouig Niul o'a τ-ploct iao féin o'ainmnioigdó ar an Sciéia*, “Niul ordered his progeny to name themselves from Scythia.”—Keating. But this is not to be imitated.

The letter p never suffers eclipse in the moods or tenses of verbs, or from the influence of any particle in any situation in verbs, except in the compound verb *iontparmluigim*, I imagine, which occurs in some medical Irish manuscripts of the fourteenth century, and in the verb *τ-publaigean*, it extends or proceeds; but these, particularly the latter, must be considered local, and a mere conceit of the writer.

The following rules explain the grammatical use of eclipse to indicate the inflexions and genders of nouns,

and the tenses or moods of verbs. They necessarily presuppose a knowledge of Etymology and Syntax, and may be passed over until the student has mastered the second and third parts of this Grammar. They are inserted here in order to complete the subject of eclipsis.

I.—*Rules of Eclipsis in Nouns.*

1. All initial consonants that admit of eclipsis are eclipsed in all nouns in the genitive case plural, when the article is expressed, as *ná m-bárd*, of the bards; *ná g-coir*, of the feet; *ná n-duan*, of the poems; *ná b-peair*, of the men; *ná ngoirt*, of the fields; *ná-b-pian*, of the pains; *ná d-tonn*, of the waves. Some writers eclipse these consonants even in the absence of the article, as *a n-aimpri b-peair m-bolg*^e, but this is not general, though the adoption of it would tend to clearness and distinctness in the language.

2. When the article comes between any of the simple prepositions and the noun, the initial consonant of the latter, when capable of eclipsis, is eclipsed in the singular number, as *ó'n m-bárd*, from the bard; *tré an g-coir*, through the foot; *ó'n b-puil*, from the blood; *ó'n ngoirt*, from the field; *o'n b-pein*, from the pain. But *d* and *t* are generally excepted, as *að an dofar*, at the door; *ap an tonn*, on the wave. Also after the simple prepositions *a* or *i*, in, *pia*, before, and *iap*, after, with or without the article, as *a m-baile*, in a town; *i n-dorpar*, in a door; *pia m-bairfead*, before

^e Keating.

baptism ; *iap n-dul*, after going. The preposition *do*, *to*, forms an exception in the western, but not in the eastern counties of Munster.

3. After the possessive pronouns *áp*, our, *bup*, or *bap*, your, *a*, their, all nouns beginning with eclipsable consonants are eclipsed in the singular and plural, without a single exception, as *áp m-bápt*, our bard ; *bap g-cora*, your feet ; *a n-duanta*, their poems ; *ap b-fíp*, our men ; *bap n-gort*, your field ; *a b-pianta*, their pains ; *áp d-tonna*, our waves.

II.—*Eclipse in Verbs.*

1. After the interrogative particle *an*, which is cognate with and equivalent to the Latin *an*, all verbs beginning with eclipsable consonants are eclipsed, as, *an m-buileann ré*, does he strike ?

2. After the particle *nac*, whether it means *non*, *nec*, *neque*, *qui non*, or *anne?* as *deipm nac m-buileann ré*, I say that he strikes not ; *an té nac m-buileann*, he that does not strike ; *nac n-guifip*, wilt thou not weep ?

3. After the particle *go*, whether it means *ut*, or *utinam*, as *go n-deipm*, that I say ; *go g-cuirp Dí a n pat opt*, may God put prosperity on thee, i. e. may God prosper thee.

4. After *dá*, if (sign of the conditional mood) ; as *dá m-buailpinn*, if I would strike.

5. After the interrogative *cá*, *ubi*, *where?* as *ca g-cuirpfi é*, where wilt thou put it ?

6. After the relative preceded by a preposition ex-

pressed or understood, as ó a ḫ-táinig, from whom came; i n-a b-fuīl, in which is.

In the ancient Irish manuscripts the eclipsing consonant is but seldom prefixed, from which some grammarians have inferred that the ancients pronounced the radical consonants as they wrote them; but this is not certain, as we find the same writer sometimes prefixing the eclipsing consonant, and at other times omitting it in the same words, placed under the same influence; which seems to lead to the conclusion that the consonants, in situations where they would now be eclipsed, anciently changed their sound into that of the letter now used to eclipse them; and that the ancients thought it unnecessary to mark this change where the construction of the sentence, and the ear of the native scholar, would at once suggest the pronunciation.

In some manuscripts, particularly those of the sixteenth and seventeenth centuries, the letters c, f, p, τ are doubled to denote eclipsis; thus, ap cceapt, our right, for áp ȝ-ceapt; áp ffuīl, our blood, for áp b-fuīl; ap ppian, our pain, for áp b-pian; áp ttip, our country, for áp o-tip; but this is not to be recommended, as the prefixed consonant could not be then said to eclipse the one which follows it, but both combined to assume the sound of a consonant different from either, a system which would neither be philosophically correct nor convenient. The eclipsing consonant is separated, in some modern books, from the radical one by a hyphen, and sometimes in the ancient manuscripts by a dot placed over it; thus, maccan re mbliatan dec.—*Liber Hymnorum*, fol. 15, a. **A**ngio van ap cech mbap act ec fpi aocapt, “fearful of every death, except death on the bed,” *Id.*, fol. 11, a. Here the dot over the m is not intended to aspirate it, but to give notice that it is an adventitious consonant. But the hyphen placed by the moderns between the m and the b is now preferable, as in the modern orthography the dot is always used to denote aspiration, not eclipsis. In some ancient manuscripts f is dotted to denote that it is eclipsed, as Ȣuanano, muimme na fiann for Ȣuanann, muime na Ȣ-fian, “Buanann, nurse of the heroes,” *Cor. Gloss.*, in voce Ȣuanano; and

in the *Leabhar Breac*, iap̄ fóthuigud céll ocuř cónbal n-imda, iap̄ fíertráib ocuř aonamraib atta lín gáineam mara, no penoai nime, iap̄ n-deiric agur trócaire, 7c., “after building many churches and monasteries, after performing miracles and wonders as numerous as the sands of the sea, or as the stars of heaven, after works of charity and mercy,” &c.—*Vita Brigidæ* in *Leabhar Breac*, fol. 33, b.

We shall conclude the subject of the grammatical use of eclipse by observing, that in every situation where an initial consonant is eclipsed, an initial vowel takes n, as ari n-ařán, our bread.

In ancient manuscripts eclipse is sometimes used, for no grammatical reason whatever, but merely for euphony, as poillri n-ঃpém̄i, the light of the sun; and hence also we find n inserted before an initial vowel, without any grammatical necessity, as cuairt n-ctm̄p̄ne, a circle of time.—See p. 71.

PART II.

ETYMOLOGY.

ETYMOLOGY is that part of practical grammar which reduces to fixed rules the changes of forms which words undergo in one and the same language. It is not to be confounded with general Etymology, which treats of the changes that words undergo in passing from one language to another.

OF THE PARTS OF SPEECH.

There are nine classes, or divisions of words, or, as they are called, *parts of speech*, viz., article, noun-substantive, noun-adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

CHAPTER I.

OF THE ARTICLE.

THE Irish language has but one article, *an*, which has, in general, the same signification as the English definite article *the*, as *an fhead*, the man; *an bean*, the woman. When this article is not prefixed, the noun is

translated with the indefinite article in English^a, as *þeƿap*, a man; *beƿan*, a woman.

The form of the article is *an* throughout all cases of the singular, except the genitive feminine, in which it becomes *na*; *na* is also the form for all cases of the plural in both genders.

The prepositions *at*, at, and *im*, with, or about, preceding the article, combine with it, and are written in old, and some modern, manuscripts, *icon*, *con*, *imon*, *immon*, *mun*, as *no ɏaiƿpen icon* *fleab*, “he exhibited them at the feast,” *Cor. Gloss., voce ᬁaleng*; *icon tenið*, “at the fire,” *Id., voce Opc*; *immon am ƿin*, “at that time.”—*Annals of the Four Masters, passim*.

In the ancient Irish manuscripts the article is written *m*, *ma*, and *mo*, even in the plural; and the masculine form *an* or *m* is sometimes prefixed, in the genitive case, to nouns of the feminine gender in the singular number, as *an* or *m típe*, for *na típe*, of the country; *m talman*, of the earth.—See *Battle of Magh Rath*, p. 114. *Iapfaiḡit m ƿip ƿcela de*, “the men asked the news of him,” *Id.*, p. 76; *ƿneab-acimed* *m talman*, “every tribe of the earth,” *Id.*, p. 98; *ip na pelgib ma ngente*, “in the cemeteries of the pagans,” *Cor. Gloss., voce Fe*; *atpaict poillpi na ȝp̄eine ór* *ƿpeic an talman*, “the light of the sun shone upon the surface of the land,” *Vita Moling*; *I ƿraig m mapa*, “on the shore of the sea,” *Imramh Curraigh Mailduin*, MS. in the Library of Trin. Coll. Dubl. (H. 2. 16.), p. 373. Keating also uses this form of the article before the genitive case of *muip*, the sea, as “*go h-imiol an mapa*”—*Hist. Irel.*, p. 148. In some very ancient and correct

^a This is the case in English with all nouns in the plural number; thus, the plural of *a man* is *men*, without any article, where the absence of the *a*, or any form of it, in the plural, serves exactly the same purpose as the presence of it does in the singular. It may be also worthy

of remark here, that in many languages articles are wholly wanting. In the Latin, for example, the words *filius viri* may mean *the son of A man*, *A son of a man*, *a son of THE man*, or *THE son of THE man*. In Greek there is no indefinite article.

manuscripts the article is made to terminate in *ib*, like the noun, as in the following passage in the Annals of Ulster, at the year 891 : *Uentur magnus in festis Martini, condaeritq; pio-ári i; naib caillib, ocu; con puc na daurthachs a; laeprai;ib, ocu; na tais; olcena*, i. e. “A great storm occurred on the festival of St. Martin, which caused a great destruction of trees in the woods, and blew the daurthachs [oratories] from their foundations, with the other houses likewise.” Also in a very ancient tract on the consecration of a church, attached to a copy of Cormac’s Glossary : *O naib mecnab coicvib, “ex quinis radicibus.”*

As the article is so frequently used in the Irish language, and causes very remarkable changes in the beginning of nouns^b, it will be necessary in this place

^b The Rev. Paul O’Brien arranges the declensions of Irish nouns by the initial changes which they undergo, and asserts that the ancient Irish never inflected their nouns by *terminations*, but by initials.—*Irish Grammar*, p. 17. But we find terminational changes in the most ancient Irish manuscripts, in which the initial changes are seldom marked. It matters very little whether the changes caused by the article on the initials of nouns be called declensions or not, but it is absurd to say that these changes are sufficient of themselves to determine the cases of substantives, for they are merely used for the sake of euphony, and to help to point out the gender of the noun; and if the article, which has very little to do with cases, be removed, such initial changes disappear altogether, while the terminational inflexions remain. Stewart has the following accurate re-

marks on this subject : “The changes expressive of Relation are made on nouns in two ways : 1, On the beginning of the noun ; 2, On its termination. The relations denoted by changes on the termination are different from those denoted by changes at the beginning ; they have no necessary connexion together ; the one may take place in the absence of the other. It seems proper therefore to class the changes on the termination by themselves in one division, and give it a name ; and to class the changes at the beginning also by themselves in another division, and give it a different name.” And he adds in a note : “It was necessary to be thus explicit in stating the changes at the beginning, and those on the terminations, as unconnected independent *accidents*, which ought to be viewed separately ; because I know that many who have happened to turn their thoughts to

to lay before the learner such rules as will point out distinctly all the changes which it causes, although most of these rules must be considered as strictly belonging to Syntax.

1. In modern printed books the α of the article is cut off after a preposition ending in a vowel, as do'n for do an, to the ; ó'n for ó an, from the ; pα'n for pα an, under the, &c. ; but in ancient manuscripts and early printed books the article and preposition are united as if one word, without any mark of elision ; thus, don, on, pan, &c.

In the spoken dialect a simple α is used for an before a consonant; but this should not be written.

2. The article aspirates the aspirable initials of all feminine nouns, in the nominative and accusative singular, and of all masculines in the genitive singular : as an bean, the woman ; an p̄ip, of the man ; and eclipses the eclipsable initials of all nouns, masculine or feminine, in the dative or ablative singular ; but these influences never extend to any case of the plural, except the genitive, which is always eclipsed, as na m-bárd, of the bards ; na n-druaid, of the druids ; na g-crainn, of the trees ; na b-pian, of the pains ; na d-tonn, of the waves.

Exception.—Nouns whose initial consonant is v and τ, undergo no initial change in the singular, as iŋ an t̄ip, in the country ; an vopar, of the door ; an t̄igeapna, of the lord ; ó'n vopar, from the door ; ag an t̄igeapna, with the lord. 'San viořgan, no 'tan

ward the declension of the Gælic noun, have got a habit of conjoining these, and supposing that both contribute their united aid

toward forming the cases of nouns." — *Elements of Gælic Grammar*, second edition, p. 48.

m-beirtn, "in the Fasciculus or little collection," *Keat. Hist.*, p. 110; ó'n deamán, "from the demon," *Id.*, p. 127; Óo'n Tadhg ro, "to this Tadhg," *Id.*, p. 95; ño'n tóirg rín, "on that expedition," *Id.*, p. 91; 'rín teinió, "in the fire," *Id.*, p. 94; fo'n talam, "upon the earth," *Id.*, p. 120. But Keating and other modern writers sometimes eclipse *o* and *t* after the article as regularly as the other consonants: ap an o-teirb, "by the testimony," *Id.*, p. 1; ap an o-teaghlac, "on the household," *Id.*, p. 120; tpeir in o-teangúid g-ceuona, "through the same tongue," *Id.*, p. 50; tpiallaip 'na aonar o'n o-tulairg, "he goes alone from the hill," *Id.*, p. 75; tpeir an o-tainn riug Fergusur uatá, "on account of the cattle carried off from them by Fergus," *Id.*, p. 77; leir an o-tréimhseap, "with the mighty man," *Id.*, p. 80; ap an o-teagóra pioig, "on (or of) the royal precepts," *Id.*, p. 90.

3. Wherever the article causes aspiration on other consonants, it eclipses *r* by prefixing *t* (see p. 61); except when *r* is followed by a mute consonant, in which case it is never either aspirated or eclipsed.

Nouns beginning with *r*, not followed by a mute, are, like other nouns, eclipsed by the article, when preceded by the prepositions *de*, off, *do*, to, and *ip*, in, as ño'n t-rafogal^c, to the world; *de'n t-rliaib*, off the

^c In some parts of Ireland, articulated nouns of this class are eclipsed after all the simple prepositions; but in north and west Munster, and in the best Irish manuscripts, it is never used, except after the prepositions *de*, *oo*, and *ip*; for they say, ap an raoigal, in the world, not ap an t-raoigal, ap an plíge, on the way; but the *t* is prefixed throughout the eastern half of Munster, and in many other parts of Ireland. O'Molloy, who was a

native of Meath, does not always prefix *t* to *r* in the dative or ablative case, in his Irish Catechism, published at Rome in 1676, for he writes ap an raoigal ro, in this world, p. 76, excepting after the preposition *oo*; and Keating never prefixes *t* to *r* in this situation, except after the preposition *oo*, for he writes ap an plíge, on the way; 'r an rneaccta, in the snow, *Hist. Irel.*, pp. 1, 73; o'n Siúip, from the Suire, *Id.*, p. 92.—See *Syntax*.

mountain. In the plural, *r* never undergoes any change whatever.

4. The article requires *t* to be prefixed to the nominative singular of masculines, and *h* to the genitive singular of feminines beginning with vowels, as *an t-árián*, the bread; *ná h-aoírē*, of the age.

5. The particle *a* (when an interjection and a sign of the vocative case) aspirates the initial consonants of all nouns in the singular and plural number, as *a tigearna*, O Lord! *a ðaoine*, O men! *a mná*, O women!

6. In all cases of the plural (except the genitive) the article requires *h* to be prefixed to nouns beginning with vowels, as *ná h-éin*, the birds; *ó ná h-éanaib*, from the birds. In the genitive plural, *n* is prefixed after the article, as *ná n-éan*, of the birds.

The learner is to bear in mind this general fact, already stated (p. 65), that the same grammatical accidents which cause an initial consonant to be eclipsed, require *n* to be prefixed to initial vowels, which explains the exception to rule 6, in the case of the genitive plural. It has also been remarked, that a euphonic *n* is often prefixed to a word beginning with a vowel, merely to prevent a hiatus, and sometimes for no grammatical reason whatever, as, *h-i tìr n-Éirenn*, "into the land of Ireland," *Cor. Gloss.*, *voce Mōg Eime*; *gop cuipioò lam n-aipg̃io aip*, *Keat. Hist.*, p. 37, for *gup cuipeoò lam aipg̃io aip*, "so that a silver hand was put upon him;" *cuaip̃t n-aump̃ipe*, "a circle of time," *Cor. Gloss.*, in *voce Cepcenn*.

Some writers eclipse the noun in the genitive plural in the absence of the article, and this is to be recommended, as it gives force and definiteness to the case, which would otherwise be weak and uncertain, as it has seldom any peculiar termination; as *iomao t-cat̃*, many battles [i. e. a number of battles]; *aip é an Óreog̃an r̃om do b̃ripl iomao t-cat̃ ap an Æarr̃am*, "this is the Breoghan

who won many battles in Spain," *Keat. Hist.*, p. 49; *fullid tap a n-air tap éip iomao g-craic do ðeuncam*, "they returned back after having committed many depredations," *Id.*, p. 133; *le h-árraict-eur ngniom*, "by valour of deeds," *Id.*, p. 140; *flairé b-fear g-Cúl*, "chief of the Feara Cul," *Id. ib.*; *Mór g-cléirioé g-cráibh-éioé, o-taoríioé o-toigheáde, agus laoighrióde loinníneap do éuit ann beoir*, "many pious clergymen, distinguished chieftains, and select heroes fell there," *Keat. Hist.*, 145.

CHAPTER II.

OF NOUNS-SUBSTANTIVE.

To nouns belong gender, number, case, and person.

SECTION 1.—*Of Gender.*

Gender in Irish grammar is often to be distinguished from sex, for in this language a fictitious, or conventional sex is attributed to all inanimate objects. Sex is a natural distinction, gender an artificial, or grammatical one.

Stewart, in his Elements of Gælic Grammar, p. 44, after having examined the true nature of grammatical gender, remarks: "it seems therefore to be a misstated compliment which is usually paid to the English, when it is said that 'this is the only language that has adapted the gender of its nouns to the constitution of Nature.' The fact is, that it has adapted the *Form* of some of the most common names of living creatures, and a few of its pronouns, to the obvious

distinction of *male* and *female*, and *inanimate*; while it has left its nouns without any mark characteristic of *gender*. The same thing must necessarily happen to any language by abolishing the distinction of masculine and feminine in its attributives. If all languages had been constructed on this plan, it may confidently be affirmed, that the grammatical term *gender* would never have come into use. The compliment intended, and due to the English, might have been more correctly expressed by saying that ‘it is the only language that has rejected the unphilosophical distinction of gender, by making its attributives, in this respect, all indeclinable.’”

In Irish the following classes of nouns are masculine :

1. Proper nouns of men, and nouns signifying males, as *Diarmait*, *Donnchadh*; *pear*, a man; *raibhir*, a priest; *taobh*, a bull; *cullaic*, a boar.

2. Derivative personal nouns terminating in *aipé*, *óipí*, *ac*, *aide*, *oide*, or *uide*, as *pealgaipé*, a hunter; *rlánuigcheoir*, saviour; *marcaíc*, a rider; *rcéalaioe*, a story teller; *roglua*, a robber.

3. Diminutives in *án*, as *cnocán*, a hillock; *mionán*, a kid.

Diminutives in *ín* are of the gender of the noun from which they are derived; as *ripín*, a manikin, *masc.*; *cicapóigín*, a little chafer, or clock, *fem.* Except *cáillín*, a girl, which, by a strange anomaly, is masculine.

4. Derivatives in *ap*, or *eap*, which are principally abstract nouns, as *aoibheap*, delight; *tighearnap*, lordship; *maithear*, goodness; *cáirdeap*, friendship.

5. Most short monosyllables terminating in *ač*, *učt*, *uř*, *uč*; as *cáč*, a battle; *učt*, the breast; *luř*, a leek; *rruč*, a stream.

6. Most polysyllables, in which the last vowel is broad, are masculine, as *potanán*, a thistle; *tighearnap*, lordship.

The following are feminine :

1. Proper names of women, and nouns signifying females, rivers (except the Fórdúr in Thomond), countries, and most diseases ; as *Meáðb*, *Oéimhre*, names of women ; *Banna*, the River Bann ; *bolðac*, the small-pox ; *bean*, a woman ; *mátaír*, a mother ; *bó*, a cow.

2. Diminutives in óð, as *cíaróð*, a chafer, or clock ; *oþdóð*, a thumb.

This rule is so general in every part of Ireland, that the peasantry think that St. *Dáibheog* of Lough Derg, and St. *Dachlaug* of Errigal, in Ulster, were women.

3. Derivatives in aðt, as *mónðaðt*, greatness ; *þioðaðt*, a kingdom.

4. Abstract nouns formed from the genitives of adjectives, as *uaiple*, nobility ; *gile*, whiteness ; *finne*, fairness.

5. Most nouns whose last vowel is small (except personals in óir), as *tír*, a country ; *rréir*, the firmament ; *laðair*, a flame ; *uall*, a howl ; *uair*, an hour ; *onóir*, honour.

This rule is so strictly adhered to in most parts of Ireland, that some words naturally masculine are made feminine to comply with it, as *rcaíl*, an entire horse ; *ír bpeag* an *rcaíl* i, “ *She* is a fine stallion.”

It should be here remarked that the gender of nouns varies very considerably in the north and south of Ireland ; as for example, the word *aiteann*, furze, which is masculine throughout the southern half of Ireland, is feminine throughout Ulster. Some varieties of gender will also be found in ancient manuscripts, as in the word *colam*, a dove, which is now universally masculine, but is inflected with the feminine article and termination, in a manuscript in Trinity College, entitled, *Uraicecht na n-Eigeas* (H. 1. 15.) Some

proper names of men are inflected as if they were feminine, in the older Irish Annals and genealogical MSS., as Fēngáile, for Fēap-ǵail; Māilrúím for Māoilrúim; Aŋt̄gáile for Aŋt̄gail; this is chiefly the case with names compounded with maoł, *caldus*, or *juvenis*, and ǵal, valour.

SECTION 2.—*Of Cases.*

By case is understood a certain change made in the form (generally on the termination), of a noun to denote relation.

According to this definition, there is in the Irish language, strictly speaking, but one case different from the nominative, namely, the genitive, for all the other relations are expressed by the aid of prepositions and verbs; but as prepositions modify the beginning and ending of some nouns, another case can be admitted, which may properly be called *casus præpositionis*, by reason of its depending on a preposition always expressed. Most Irish grammarians, however, following the plan of the Latin grammars, have given the Irish nouns six cases, and this, though unnecessary, may be done without incommoding the learner in the slightest degree, as the six cases are well suited for the purposes of grammatical construction.

The nominative and accusative are always the same in form, and are only distinguished by their position, and connexion with other words in the sentence.

The dative and ablative cases are always alike in form, and are never used except after a preposition, which can never be left understood, as in Latin or Greek. These two might therefore be conveniently made one case, and called *casus præpositionis*, as Sanctius calls the ablative in Latin, although in that language the

ablative sometimes expresses the relation without the preposition.

Although a change of termination is made in what is called the dative or ablative feminine in the singular, and in both genders in the plural, still the termination does not in any one instance express the relation without the preposition, so that it may be regarded as a form of the noun used in junction with a preposition, to express a certain relation, and not a form which expresses that relation of itself, as the ablative case in Latin sometimes does. Some Irish grammarians have attempted to classify the prepositions according as they are dative or ablative in signification; but the distinction is useless, as the form of the noun is the same whether the preposition means *to* or *from*, and nothing can be gained by any classification of prepositions, except such as would point out the exact relations expressed by them, which the classification under the heads of dative and ablative does not effect. The fact is, that the introduction of an ablative case into Irish is altogether useless, for the reason just given; or, in other words, it is useless to introduce a dative, because it is always the same as the ablative. There is but *one case* influenced by prepositions, and it would be useful, for the sake of distinction, to give it a name; but as neither the term *dative*, derived from the verb *do*, to give, nor *ablative*, from the verb *aufero*, to take away, would be a sufficiently definite name for this case, which comes after all the simple prepositions, the best term that can be invented for it would be the *prepositional case*.

It will be seen also that the accusative of all nouns in the modern language is, without a single exception, the same as the nominative. Stewart, who paid great attention to the analogies of the Erse and Irish dialects, as far as he could become acquainted with them through printed books, came to the conclusion that there is no accusative case of nouns in the Gælic different in form from the nominative, and no ablative different from the dative. He defines the nominative thus: “The nominative is used when any person or thing is mentioned as the *subject* of a proposition or question, or as the *object* of an action or affection.”—*Elements of Gælic Grammar*, first edit., p. 48.

Haliday, however, makes a difference between the accusative and nominative plural, by making the accusative always terminate in α , as *bároa* for *bári*; but no such difference is observable, at least in the modern language, for the nominative terminates in α as often as the accusative. See *O'Brien's Irish Grammar*, pp. 50, 51, where he says, that “some writers terminate their nominatives plural generally in α , e , or \dot{o} ; thus, *fearpa* for *fír*, *córpa* for *cóir*, *olca* for *uile*, *bároa* for *bári*, *ceolti* for *ceolta*, *nigéi* for *nigé*, *bolga* for *bulg*.”

The nominative and vocative feminine are always alike in the termination.

The genitive and vocative masculine are always alike in the termination.

SECTION 3.—*Of Declensions.*

The general rules by which the cases are formed are called declensions.

In declining nouns the formation of the cases generally depends on the gender and the last vowel of the nominative, and hence the last vowel of the nominative is appropriately called the characteristic vowel.

The number of the declensions is varied by the different writers on Irish grammar; but the author, after the most attentive comparison of their systems, and the closest consideration of the variations of the nouns of the language, as spoken and written, has come to the conclusion that all their inflections can be reduced under five general rules or declensions, as shall be presently pointed out.

Stewart makes but two declensions, which he distinguishes by the quality of the last, or characteristic vowel, making the first declension comprehend those nouns whose characteristic vowel is broad, and the second those whose characteristic vowel is small. Haliday took up the notion that the formation of cases depends

altogether on the last vowel of the nominative, and thus reduced all the nouns of the language under seven declensions. Dr. Neilson makes but four declensions, and appears to have been guided more by the gender in the arrangement of them than by the characteristic vowel; and it is true that the gender has more influence on the formation of the cases than any ending of the nominative.

The fact is, that the declension cannot be discovered until the gender is first known, and that even then the characteristic vowel of the nominative is no absolutely certain guide; it is, no doubt, a help to suggest what declension the noun may be of, but cannot, in very many instances, be relied on, and the learner will discover that, as in Latin, Greek, and other ancient languages, so in Irish, he must learn the gender and genitive case singular of most nouns by reading, or the help of a dictionary.

Before the learner proceeds to study these declensions it will be necessary that he should attend to two accidents of inflection which characterize the Irish language, namely, *attenuating* and *making broad* the characteristic vowel. They are called by the Irish *caolúighce*, attenuation, and *leatnúighce*, making broad. Thus á is attenuated by being changed into ái; and ai is made broad by being changed into a, and so with other vowels and diphthongs; as in the following Table:

ATTENUATION.

á	into	ái.
á	„	ái, irreg. oí, ui.
ao	„	aoi.
éa	„	éi, irreg. eoí.
ea	„	eí, irreg. i.
eo	„	eoí, irreg. iu.
io	„	i.
ia	„	eí, iaí.
iu	„	iui.
ó	„	óí.
o	„	oi, irreg. ui.
ú	„	úi.
u	„	ui, irreg. oí.
ua	„	uaí.

MAKING BROAD.

ai	into	a.
aoi	„	ao.
ei	„	ea.
eoí	„	eo.
i	„	ea.
iai	„	ia.
iui	„	iu.
oi	„	o.
uaí	„	ua.
ui	„	u, o.

In the spoken language throughout Ireland o short is attenuated to ui, and a to or; but in Connaught a is seldom so attenuated, for the sound of the a is retained in the oblique cases, as na clainne, of the children; na pláite gláine, of the clean rod, not na plóite, or pluite glóine, as in Munster. The orthography found in ancient manuscripts proves the correctness of the Connaught pronunciation in this particular, as baill for boill, members, *Cor. Gloss., voce Néiccoil.*—See p. 85.

There are some examples of anomalous attenuation, as r̄gian, a knife, r̄gine, r̄gin; biaò, food, biò; mac, a son, meic, or mic, &c.

In all printed books, and in most manuscripts of the last four centuries, final c becomes g, when attenuation takes place, as bealac, a road, gen. bealaig; but in very ancient Irish manuscripts, and in all printed books in the Erse or Scotch Gælic, the c is retained.

In the inscription on the cross of Cong, now in the Museum of the Royal Irish Academy, g is used in the genitive, but not aspirated, as, Oraio do Muiredach U Dubthaig do rēnoir Eopeno, “a prayer for Muredach O’Dubthaig, senior of Ireland.” But on the stone cross in the village of Cong, the same name is written U Dubthaich. Mr. Mac Elligott, of Limerick, in his observations on the Gælic language, published in the Transactions of the Gælic Society of Dublin, states it as his opinion, that this ancient form in c is the best mode of orthography, and after giving several examples from the Book of Lecan, and an old copy of the Festiology of Aengus, to shew that the final c of the nominative is retained in the genitive singular and in the nominative plural, recommends it to be generally made use of. But we have seen that the tendency of the language is, in its inflections, to change the harder consonants into the softer ones, as c into g, t into v, p into b, &c.; and Mac Elligott himself, who had paid close attention to the analogies and tendencies of this language, finds in the spoken dialect of Munster a fact, which suggests a strong objection to the adoption of ic in the modern orthography, namely, that the final g in this inflection is pronounced without an aspiration, as fleagcaig, bodaig, aptig, &c., which in other parts of Ireland are pronounced fleagcaigh, bodaigh, aptig, and which in Scotland are written *flescaich, bodaich,*

&c. The fact is, that the *g* in this inflection is so distinctly pronounced with its radical sound in Munster, that a native of that province would look upon the substitution of *c* or *ch* in its place as a very strange innovation.

The pronunciation of *g* in this inflection is one of the strongest characteristics of the Munster dialect.

FIRST DECLENSION.

The first declension comprises nouns of the masculine gender which are attenuated in the genitive singular. In the singular, the nominative, dative, and accusative are the same, and the genitive and vocative terminate alike. In the plural, the nominative terminates generally like the genitive singular, the genitive like the nominative singular; the dative is formed by adding *anb* to the nominative singular. The vocative plural is formed by adding *a* to the nominative singular.

The initial changes caused by prefixing the article and simple prepositions have been already pointed out in treating of aspiration and eclipsis.

Bárho, a poet, *masc.*

Simple Form.

SINGULAR.	PLURAL.
Nom. <i>báro</i> .	<i>bárho</i> .
Gen. <i>bárho</i> .	<i>bárho</i> .
Dat. <i>báro</i> .	<i>bároanb</i> .
Voc. <i>a báro</i> .	<i>a bároa</i> .

Articulated Form.

SINGULAR.	PLURAL.
Nom. <i>an báro</i> .	<i>na báro</i> .
Gen. <i>an báro</i> .	<i>na m-báro</i> .
Dat. <i>o'n m-báro</i> .	<i>ó na bároanb</i> .

*Sþotn, a streamlet, masc.**Simple Form.*

SINGULAR.	PLURAL.
Nom. tn.	Nom. tnai.
Gen. tn.	Gen. tn.
Dat. tn.	Dat. tnaib.
Voc. a tn.	Voc. a tna.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an tn.	Nom. na tn.
Gen. an tnai.	Gen. na tn.
Dat. on tn.	Dat. o na tnaib.

*Prac, a wilderness, masc.**Simple Form.*

SINGULAR.	PLURAL.
Nom. rac.	Nom. rage, or raca.
Gen. rag.	Gen. rac.
Dat. rac.	Dat. ragib.
Voc. a rag.	Voc. a raca.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an rac.	Nom. na rage, or raca.
Gen. an rag.	Gen. na b-rac.
Dat. on b-rac.	Dat. o na ragib.

GENERAL RULES FOR THE FORMATION OF THE CASES.

The genitive case singular is formed from the nominative by attenuating the characteristic vowel, according to the table already given, p. 78. With the article the initial consonant of the genitive singular is aspirated, or (if it be r) eclipsed by t.—See p. 61.

Haliday remarks that all polysyllables take both the proper and improper attenuation, unless the last vowel be accented, as vocur,

or *votcāp*, but this arises more from the unsettled state of the orthography of the language than any grammatical principle.—See remarks on the obscure sounds of the vowels, p. 6.

The dative singular always terminates like the nominative. With the article the initial consonant is eclipsed.—See p. 62, Rule 2.

Holiday states that the dative singular is formed by making broad the genitive, as “nom. *copp*, gen. *coipp*, or *cuipp*, dat. *copp*, or *cupp*.” And it is true that some ancient, and even modern writers, have attempted to introduce a difference between the dative and nominative forms of some few nouns of this declension, as nom. *pēap*, a man; dat. *píop*, anciently *píp*, as *upcūp do'n píp* *fiōcillí*, “a cast of the chess-man,” *Battle of Magh Rath*, p. 36; nom. *céann*, a head; dat. *cionn*, anciently *cino*, as *pōp a cino*, “on her head,” *Id.*, p. 16; also nom. *olc*, evil; dat. *ulc*. In an ancient vellum copy of Cormac’s glossary, now in the Library of the Royal Irish Academy, the form *ulc* is found after the preposition *o*, under the word *ðuanano*, as *genithep buan o ambuan*, *i. māth ó ulc*, i. e. “good is produced from evil.” But in a copy of this Glossary preserved in the Library of Trinity College, H. 2. 16, it is written *o olc*, as in the present spoken language. The word *pōpt*, a port, is also sometimes written *pupt*, in the dative, as *a b-Pupt Láinge*, “in Waterford.”—*Keat. Hist.* pp. 158, 168. The word *cpann*, a tree, is also found written *cpunn* in the dative, as *do'n cpunn*, in an old life of St. Moling. From these examples it will appear that some effort was made by the old writers to make a dative or ablative form for nouns of this declension, but no trace of this form remains in the modern language.

The accusative singular is always the same as the nominative in form, and is distinguished from it, as in English, only by its position in the sentence and its relation to the verb.

The vocative singular always terminates like the genitive singular, and has always prefixed the interjec-

tions a or O, which aspirate the initial consonant, if it be of the aspirable class.

The nominative plural is generally like the genitive singular.

Some writers form the nominative plural of many nouns of this declension by adding a or u short to the nominative singular, as *gáll*, a hostage; nominative plural, *gálla*, or *gállu*, for *geill*, as, *gállu Épenn ocúp Alba*, “the hostages of Ireland and Scotland,” *Battle of Magh Rath*, p. 4; *feap*, a man, is made *fípu* in the nominative plural, as *fípu* in *domán*, for *fíp an domáin*, *Id.*, p. 12; *mæp*, a steward, makes *mæpa*, instead of *máip*, or *mæoip*, *vide id.*, p. 16; *gar*, a sprig, makes *gará* in the nominative plural, as *Ocup i pí a píonu ceáca nona iap tocht runn ug co leit*, *ocup tpi gará oo bárop na Óinne*, “and his dinner each evening, after returning here, is an egg and a half, and three sprigs of the water cresses of the Boyne,” *Id.*, p. 18; *ceann* makes *ceanna*, or *cíou*, as *cíou deghóine*, “the heads of good men,” *Id.*, p. 42; *apm* makes *apma*, *vide id.*, p. 68.—See particular rules for the formation of the nominative plural, p. 86.

The genitive plural terminates like the nominative singular, but when the article is expressed the initial consonant is eclipsed, r being always excepted.—See p. 62.

The dative plural is generally formed by adding aib to the nominative singular. But when the nominative plural does not terminate like the genitive singular, then the dative plural is formed from the nominative plural by dropping final e, and adding ib.—See p. 87.

This termination ib of the dative plural is very seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nominative plural. It should be remarked also, that this termination is not *always* found in plural nouns, even in the best manuscripts,

after the simple prepositions; but this is perhaps owing more to the carelessness of Irish writers than to any real grammatical principle. Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his *Introduction to the Irish Language*, that “a man would be laughed at in the country, were he to say, ταῦται πεύπ
δο να καιπλιβ, or δο καπαλλιβ, give hay to the horses; instead of ταῦται πεύπ δο να καψιλ. However, πεάρ, a man, and a few other monosyllabic words, are an exception to the above, as we say, να πεάραιβ, ορ να πεάραιβ, δο να πεάραιβ,” &c. &c.—p. 11. It should be also remarked, that in the best manuscripts the dative plural is frequently formed by adding α or υ short to the nominative singular, as ζα ναεμυ Ερενν, for ζε ναομαβ Ειρεανν, “with the saints of Erin.”—*Battle of Magh Rath*, p. 4; δο περ-
ταιν πάιτι πηιρ να πιγυ, “to bid welcome to the kings,” *Id.*, p. 24; πηι h-Уllιeu, “with the Ultonians,” *Id.*, p. 34; ιτιρ να πλογυ, “between the hosts,” *Id.*, p. 36; Ro πάιο Δομναλ πηι α μαερυ
οκυρ πηι α πεταιριυ, “Domhnall said to his stewards and law-
givers,” *Id.*, p. 16; πηιρ να h-αόναклу, for λειρ να h-αόναклаб,
“with the graves,” *Cor. Gloss., voce Φε*; “Dicunt hoc Scotti, Goibne
Goba faciebat hastas, πηι τεορα γπερρα, the Scoti say that Goibne,
the smith, made the spears with three processes,” *Id., voce Ηερκοιτ*.

The accusative plural is, in the modern language, always like the nominative.

Haliday makes the accusative plural different from the nominative plural, but no trace of this difference is to be found in the modern Irish language, although in some ancient manuscripts the accusative is sometimes found to terminate in α, or υ short, while the nominative terminates like the genitive singular; as γιαλλα for
γειл, hostages; πηиу for πηи, men; μαερα for μαεр, stewards;
αρμα, or αрму, for αирм, arms; γαρα for γар, sprigs; сину for
сии, heads; coppa for cuиpp, bodies; мупа, or мупу, for муйп,
as οκυρ πο ζοραιно рium πεтт мупу мор-αιоблι ιmon οнun πиn,
“and he drew seven great walls around that fort.”—*Battle of Magh Rath*, p. 6. But the accusative is also frequently found to terminate exactly like the nominative, as πο γаб οиn οмун νa
νаеim, “then fear seized the saints.”—*Id.*, p. 38.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE
SINGULAR IN MONOSYLLABLES OF THE FIRST DECLENSION.

Monosyllables whose characteristic vowel is α , or o short, have generally the improper attenuation in the genitive singular, as cōrp , a body, gen. sing. cūrp ; $\tauōrc$, a hog, gen. $\tauuiρc$; crafn , a tree, gen. croīnn ; cnoc , a hill, gen. cnuic ; fōnn , land, gen. fuīnn ; cloğ , a bell, gen. cluīğ ; lōrđ , a track, gen. luiρđ .

Some modern Irish writers have rejected this irregular attenuation, and written coīrp for cūrp , cnoic for cnuic , fōnn for fuīnn , but this, although sometimes found in ancient manuscripts, and tending to simplify the language, is not borne out by the general authority of the best manuscripts, nor of the spoken language in any part of Ireland. In the spoken language throughout the province of Connaught, as has been already remarked, the α is scarcely ever changed to oī in attenuation, and this is in conformity with the ancient language; as in *Cormac's Gloss.*, *roce Fēriuř*, where *m chpāmō*, of the tree," occurs for the modern *an cōmōn*; and in an old Life of St. Moling, where the word crafn , a tree, is similarly inflected, as $\tauéit \alpha mullach in c̄rafn$, "he climbs to the top of the tree."

Monosyllables characterized by $\text{é}\alpha$ (long) or eu , have two forms of the genitive singular, as géao , a goose, gen. géiō , or geoīō ; éan , a bird, gen. éin , or eoīn ; béal , a mouth, gen. béil , or beoīl ; r̄géal , a story, gen. r̄géil , or r̄geoīl ; τréan , a hero, gen. τréin , or τreοīn ; but the latter form is seldom used, except in poetry, or poetical prose.

Monosyllables characterized by ea (short) form the genitive singular by changing ea into eī (short), and sometimes into i short, as eac , a steed, gen. eīc ; bpeac ,

a trout, gen. *bpic*; *ceann*, a head, gen. *cinn*; *peap*, a man, gen. *pip*; *neapt*, strength, gen. *neipt*, or *nipt*; *ceapt*, justice, gen. *ceipt*, or *cipt*.

Monosyllables having *eo* as their characteristic diphthong have also two forms of the genitive singular; the first, which is regular, and the form most generally used in prose, and in the spoken language, is obtained by changing *eo* into *eoí*; the second, which is irregular, and seldom used, except in poetry, by changing *eo* into *iuí*, as *ceol*, music, gen. *ceoil*, or *cuil*; *reol*, a sail, gen. *reoil*, or *riuil*.

Monosyllables characterized by *ia*, form the genitive singular, by changing *ia* into *éi* (long), as *iarg*, a fish, gen. *eipg*; *Niall*, a man's name, gen. *Néill*. But from this rule must be excepted *brían*, a man's name, which makes *bríain* in the genitive singular; *piag*, a deer, which makes *piaig*; *Dia*, God, which makes *Dé*, not *Déi*; *biad*, food, which makes *bíó*, and a few others.

Duald Mac Firbis, in his genealogical work, which he commenced in 1650, almost invariably writes such genitives with a single *e*, as *Néll*, for *Néill*.—See *Tribes, &c., of the Hy-Fiach-rach*, p. 16, note *m*. Peter Connell also adopted the same system in parts of his manuscript Irish Dictionary, but left it off in others.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE FIRST DECLENSION.

Some nouns of this declension form the nominative plural by adding *α* to the nominative singular, as *piac*,

a debt, *fiaċċa*, debts; *leabha*, a book, *leabha*, books; *uball*, an apple, *ubla*, apples.

Others add *ta*, or *ča*, as *rġeal*, a story, *rġealta*, stories (but it has also the form *rġeala*); *reol*, a sail, *reolta*, sails; *ceol*, music, *ceolta*; *néal*, a cloud, makes *néalta*; *múp*, a wall, or mound, makes *múpa*, or *múptā*; *cogħo*, war, makes *cogħa*.

Many nouns of this declension, terminating in *ac*, form the nominative plural from the genitive singular by adding *e*, as *aonac*, a fair, gen. sing. *aonatgħ*, nom. pl. *aonatge*; so *uħlaċ*, a burden, makes nom. pl. *uħlaġe*; *mullaċ*, a summit, *mullaġe*; *éadac*, cloth, *éadatgħe*; *beħlaċ*, a pass, *beħlaġe*; *óplac*, an inch, *óplatgħe*.

When the nominative plural has a different form from the genitive singular, the dative plural of regular nouns is, without exception, formed from it in this and all the other declensions; as *rġeal*, *rġealta*, dat. pl. *rġealtaiħ*; *cogħo*, *cogħa*, *cogħtaiħ*; *aonac*, *aonatgħe*, *aonatgħiħ*; as a n-*aonatgħiħ* aġuż a g-comdaluħ coit-ċionna, “at general fairs and assemblies^d;” *mullaċ*, *mullaġe*, *mullaġiħ*; *beħlaċ*, *beħlaġe*, *beħlaġiħ*, and, by syncope in old manuscripts, *beilġe*, *beilgiħ*; *éadac*, *éadatgħe*, *éadatgħiħ*^e.

In the spoken Irish some few nouns of this declension, ending in *ap*, form the nominative plural by adding *acca* to the nominative singular, as *cláp*, a board, or a plain, nominative plural, *clápacċa*; but *cláp* is the plural used by correct writers, as *l-pa cláp r-iop għ-Sionoinn*, “and the plains down to the Shannon.”—*O’Heerin.*

^d Keat. Hist. p. 57.

^e Cormac’s Gloss., *voce Leġam*.

See *Battle of Magh Rath, Additional Notes*, p. 340 ;—leat̄ar, leather, leat̄raċċa; others add lær, as éan, or éun, a bird, éunlær, birds, as ጀup ab ann tigóir eunlær Eriúionn o'á ngrían-ġorao, “it was thither the birds of Ireland were wont to come, to bask in the sun.”—*Keat. Hist.*, p. 32. But éin is the regular plural.

Some nouns of this declension, of more than one syllable, suffer syncope in the nominative plural, as uball, an apple, nom. pl. ubla (for uballa); and some suffer syncope and attenuation, as doरar, a door; rólur, light; and toraò, fruit; which make dóirre, róilre, torirte, in the nominative plural, and dóirrib, róilrib, torirrib, in the dative plural.

Some suffer syncope and attenuation, and add e, to form the nominative plural, as caingean, a covenant, nom. pl. caingne, dat. pl. caingnib; daingean, a fastness, daingne, daingnib; fuígeall, a sound, fuígle, fuíglib; geiméal, a fetter, geimle, geimlib; éigear, a learned man, éigre, éigrub; cléipeac, a cleric, cléipid, cléipeib.^f

SECOND DECLENSION.

This declension, which comprises by far the greater number of the feminine nouns of the language, is distinguished by the ending of the genitive singular, which has always a small increase. When the characteristic vowel of the nominative singular is broad, the genitive is formed by attenuation and a small increase^g, but when slender by the increase only. The dative singular is

^f Battle of Magh Rath, p. 24.

^g I say *small increase*, because, although in modern Irish books and manuscripts this increase is

almost invariably the vowel e short, in ancient manuscripts it is oftener i, and sometimes iu.

formed from the genitive by dropping the increase, and the vocative always terminates like the nominative. The nominative plural is formed from the nominative singular by adding a broad increase^h, when the characteristic vowel is broad, and a small increase when the characteristic vowel is small; the genitive plural terminates like the nominative singular, and the dative is formed from the nominative plural by adding *ib*, as in the following examples:

Cailleacá, a hag.

Simple Form.

SINGULAR.	PLURAL.
Nom. cailleacá.	Nom. cailleacá.
Gen. caillige.	Gen. cailleac.
Dat. caillig.	Dat. cailleacáib.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an cailleac.	Nom. na cailleacá.
Gen. na caillige.	Gen. na g-cailleac.
Dat. ó'n g-caillig.	Dat. ó na cailleacáib.

^h This broad increase is *α* in the modern language, but in ancient manuscripts it is often *u*, and sometimes *o*. Dr. Neilson makes the nominative plural terminate in *adh*, but for this he has no authority, or even analogy, ancient or modern. In the present spoken dialect in the province of Connaught, the plurals of some nouns of this declension

are formed by adding *aió* (the long) to the nominative singular, as *cailleacaió*, for *cailleacá*; *capógaíó*, for *capóga*, coats; but this form, which is not found in ancient or correct modern manuscripts, should be considered a provincial peculiarity, and should not be taken into consideration, in fixing the orthography of the general language.

To this declension belong all the feminine nouns in the language terminating in óð, which are principally diminutives, and are all declined according to the following example :

Feárnóð, the alder tree.

Simple Form.

SINGULAR.	PLURAL.
Nom. feárnóð.	Nom. feárnóða.
Gen. feárnóðe.	Gen. feárnóð.
Dat. feárnóði.	Dat. feárnóðai.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an feárnóð.	Nom. na feárnóða.
Gen. ná feárnóðe.	Gen. ná b-feárnóð.
Dat. ó'n b-feárnóði.	Dat. ó na feárnóðai.

Many nouns of this declension, like those of the first, take the irregular attenuation, as clánn, children, gen. sing. cloinne, dat. sing. cloinn; long, a ship, luimge, luing; mong, mane, muimge, muing. But in the province of Connaught the regular attenuation is always preserved, particularly when the characteristic vowel is a, as clánn, claimne, clánn; lann, a blade, lannne, lann; and these forms are of very frequent occurrence in the Books of Lecan and Ballymote, which were compiled in North Connaught in the beginning of the fifteenth century.

Some few nouns of this declension, of more than one syllable, suffer syncope, as inip, an island, gen. inpe, and when broad are attenuated in the penultimate syllable, as pluairas, a shovel; loirao, a kneading trough; coinneall, a candle; obair, a work; which make in the genitive singular pluairoe, loiroe, coinnle, oibre, which last makes oibreasca in the nominative plural. Óeoč, a drink, is quite irregular, making oíge in the genitive, and oíg in the dative singular; but it has a regular plural, oeoča.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE PLURAL OF THE SECOND DECLENSION.

When the characteristic vowel of the nominative singular is slenderⁱ the nominative plural is formed from it by adding a small or slender increase.

Examples.—Maoīn, wealth, nom. pl. maoīne, as “do ைर୍ତ୍ତ
máine móra oíib, he gave them rich presents,” *Battle of Magh Rath*, p. 42; cúīr, a cause, nom. pl. cúīre, or cúīri, as “gé do ைର୍ତ୍ତ ଆବାଳ-କୁରି eli ic Congal ‘man comeର୍ଗି ରିନ, though Congal had other great causes for this rebellion,’ *Id.*, p. 110; eapnai, a kind, nom. pl. eapnaile, *Id.*, p. 118; gnúīr, the countenance, nom. pl. gnúīre, or gnúīri, as “ଅ ହନୁମିରି ଫିରି ଲାର, their faces to the earth.”—*Keat. Hist.*, p. 125.

Some nouns of this class form the plural, either by adding a small increase or the termination eanna, as luīb, an herb, nom. pl. luībe, or luībeanna, but the latter form, which is like the Saxon plural termination *en* (as in *oxen*, *women*), is more general, and better than the former, because more distinct and forcible. But nouns of this declension, terminating in éim, as léim, a leap; céim, a degree; béim, a blow; péim, a course,

ⁱ Some words of this declension are in the best manuscripts indifferently made broad or slender in the nominative singular, as muintear, or muintir, a people, or family; rínear, or ríntir, ancestry; aímear, or aímpir, time; maionean, or maionin, the morning; aor, or oír, an age. And in the spoken language, words of this declension are made slender in one district, and broad

in another; for example, coir, a foot, and clucir, an ear, which are always broad in other parts of Ireland, are pronounced coír and cluciir in the *casus rectus* in the county of Kilkenny. From this and other facts it is quite clear that all feminine nouns, which form the genitive singular by a small increase, belong to one declension.

or progress, and some others, with their compounds, have the latter form only, and are thus declined :

SINGULAR.	PLURAL.
Nom. <i>an céim</i> .	Nom. <i>na céimeanna</i> .
Gen. <i>na céime</i> .	Gen. <i>na g-céimeann</i> .
Dat. <i>ó'n g-céim</i> .	Dat. <i>ó na céimeannaib.</i>

Some nouns of this declension suffer syncope, and form the plural by adding *eathá*, as *inír*, an island, nom. pl. *inreathá*. The word *coill*, a wood, makes *coillte*, and *linn*, a pool, *linnté*.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE PLURAL.

It has been stated above, in the general rules prefixed to this declension, that the genitive plural terminates like the nominative singular, but it should be added here :

1. That when the characteristic vowel of the nominative singular is slender, the genitive plural sometimes drops the slender vowel, as *uair*, an hour, gen. pl. *na n-uair*, as “cloictéach teneadh do aircín ic Rúf dela fíri né noi n-uair, a steeple of fire was seen at Rusdela for the space of nine hours^j.”

2. When the nominative plural is formed by adding *te* to the nominative singular, the genitive plural is formed from it by adding *að*, or *oð*, as *coill*, a wood, nom. pl. *coillte*, gen. pl. *na g-coillteð*, or *na g-coilltioð*, as “oip do báðar iomad coilltioð timchioll an

^j Book of Ballymote, fol. 141, *a.*

σρομα ροιν, for there were many woods around that hill.”

3. When the nominative plural terminates in αννα, the genitive plural is formed from it by dropping the α, as να γ-céimeann, of the steps; να m-béimeann, of the blows; να luibeanann, of the herbs.

THIRD DECLENSION.

The third declension comprises nouns of the masculine and feminine gender, which have a broad increase in the genitive singular.

The dative singular always terminates like the nominative.

When the characteristic vowel is broad the nominative plural is formed from the nominative singular by adding a broad increase, and when slender a slender increase¹, and the genitive and dative plural are formed as in the second declension, as in example :

Tρeap, masc., a battle.

SINGULAR.	PLURAL.
Nom. τρeap.	Nom. τρeapα.
Gen. τρeapα.	Gen. τρeap.
Dat. τρeap.	Dat. τρeapαιb.

To this declension belong all derivative abstract nouns in αct, which are all of the feminine gender, as *mallaict*, a curse; *dáraict*, boldness; *croíctaict*, bravery;

^k Keat. Hist., p. 25.

¹ This broad increase is generally α, αnnα; the slender in-

crease is ῥe, in modern Irish, and eaōa, or eōa, in ancient manuscripts.

mórp̄ačt, greatness. Also derivative abstract nouns terminating in eap, which are all of the masculine gender, as cárdeap, friendship; aoiþneap, delight; ru-
aumneap, tranquillity; t̄inneap, sickness. This latter class sometimes form the genitive like nouns of the first declension, as :

Aoiþneap, masc., delight.

SINGULAR.

[Wants the Plural.]

Nom. aoiþneap.

Gen. aoiþneapa, or aoiþnip.

Dat. aoiþneap.

Mallačt, fem., a curse.

SINGULAR.

PLURAL.

Nom. mallačt.

Nom. mallačta.

Gen. mallačta.

Gen. mallačt, or mallačtan.

Dat. mallačt.

Dat. mallačtaib.

These two classes of nouns most generally want the plural number, as being names of abstract ideas.

To this declension belong all short monosyllables of the masculine gender, and such as terminate in áčt, üčt, účt, ül, üp, üčt, as cat, a battle; dat, colour; učt, the breast; dñúčt, dew; gul, lamentation; lur, a leek; r̄pučt, a stream. And many in áčt, as áčt, a ford; bñáčt, the day of judgment; bláčt, a flower; r̄gáčt, a shadow. Of these such as are characterized by u short change ü into ö in the genitive singular, as učt, očta; r̄pučt, r̄počta; gul, gola; lur, lora; also, gút, a voice, makes góčta; gput, curds, góčta; cput, shape, góčta, &c.

To this declension also belong all verbal nouns in ačt, áil, and aímain, as teac̄t, coming, which makes

in the genitive singular *teac̄ta*; *gab̄ail*, taking, *gab̄ala*; *tógb̄ail*, raising, *tógb̄ala*; *geallam̄ain*, promising, *gealama*; *leanam̄ain*, following, *leanama*; *cailleam̄ain*, losing, *cailleama*, those in the latter terminations always suffering syncope.

To this declension also belong many names of men, as *Aod̄*, *Ciongur*, *Diarmat̄*, *Donnchad̄*, *Feard̄ur*, *Murc̄at̄*, *Oilioll*, which form their genitives by postfixing *a* short. Under it, also, may be classed *Ainnm̄ire*, *Eoc̄at̄*, *Fiačra*, *Luđai*, which sometimes form their genitives by suffixing *a*, and sometimes *ac̄*, or *eac̄*, as *Eoc̄at̄a*, or *Eac̄ac̄*, *Fiačrac̄*, *Lóđa*, *Lúđoac̄*, or *Lúřdeac̄*.

To this declension also belong all short monosyllabic nouns characterized by *io* short (written with a single *i* in old manuscripts), which form the genitive singular by changing *io* into *ea* short, as *bliočt̄*, milk; *ciočt̄*, a shower; *bioř*, a spit; *crioř*, a girdle; *criočt̄*, trembling; *riɔř*, knowledge; *lionn*, ale; *liɔř*, a fort; *rliočt̄*, progeny; *rioc̄*, frost; *rioc̄t̄*, shape, which make in the genitive singular *bleac̄ta*, *ceac̄ta*, *beap̄a*, *cpeap̄a*, *cpeac̄ta*, *feap̄a*, *leanna*, *leap̄a*, *rleac̄ta*, *reaca*, *peac̄ta*.

To this declension also belong all verbal nouns terminating in *ao*, *eo*, and *uo*, which form their genitives singular like their passive participles, as *daorat̄o*, condemning, gen. sing. *daorat̄a*; *foillriuđat̄o*, revealing, gen. sing. *foillriuđe*.—See passive verb. They have sometimes, though rarely, a second genitive formed by attenuation, as *daopat̄o*, *foillriuđat̄o*, but this is

not to be approved of, as it is seldom to be met with in good manuscripts.

Some nouns ending in *ao*, which have two consonants in the middle, insert a vowel, for the sake of euphony, between these consonants, in forming the genitive singular, and change *ao* to *ea*, as *iongnao*, wonder, gen. sing. *ionganta*; *tiomhrgnao*, beginning, *tiomhrganta*; *cormao*, defence, *cormta*; *aoirao*, adoration, *aoirpea*; *cunnrao*, a covenant, *cunnrpea*.

On the other hand, some suffer syncope, as *agallam*, a dialogue, which makes in the genitive singular *agalma*; *raigil*, a rule, *raigla*; *rioghan*, a queen, *riogha*; *rioigil*, revenge, *riogla*; *colann*, the body, *colna*; *olann*, wool, *olna*; *friocholam*, an attendant, *friocholma*; *fupáileam*, order, *fupáilm*; *déanam*, doing, makes *déanma*, but *déancio* makes *déanta*.

All personal nouns in *óip*, or *éóip*, which are all of the masculine gender, belong to this declension, and form the gen. in *ópa*; and these masculine nouns *aínm*, a name; *gréim*, a morsel; *naiðm*, a lien, a covenant; *rnatðm*, a knot; *matðm*, a defeat; *peitðm*, exertion; *teitðm*, a disease, which make, in the genitive singular, *anma*, *gréama*, *naðma*, *rnatðma*, *matðma*, *peitðma*, *teitðma*, and form their plurals by adding *na* to the genitive singular, as *anmannia*, *gréamanna^m*, &c.

To this declension also belong many feminine nouns ending in *ip* (short), which make the genitive singular in *ac*, as *láip*, a mare, which makes, in the genitive singular, *lápac*; *daip*, the oak, *dapac*; *lafair*, a flame, *lapac*; *trœóip*, vigour, *trœopac*; *beip*, beer, *beopac*; and the proper names *Tearair*, Tara, and

^m Haliday erroneously makes these nouns belong to his fourth declension, which includes nouns

which have a small increase in the genitive singular.—See his *Gaelic Grammar*, p. 39.

Feóip, the river Nore, which make Teampac, Feópac. From this rule must be excepted mátar, a mother, which makes mátar, not mátrac.

The following feminine nouns, which are characterized by i short, are somewhat irregular: fuil, blood; tol, the will; mil, honey, which make in the genitive singular, pola, tolá, mealá; but most others are regular, as cluain, a bog island; cám, tribute; móin, a bog; táin, a flock; which make in the genitive singular, cluana, cána, móna, táma.

To this declension belong a few masculine nouns, ending in ip, forming the genitive singular by dropping the i, as aétair, bpráétair, a brother; which make in the genitive singular aéar, bpráéar.

A few masculine nouns of this declension, ending in am, make the genitive singular in an, as bpeitream, a judge; ceoream, the month of May; feiceam, a debtor; várleam, a cupbearer; díleam, the Creator; fealram, a philosopher; oipeam, a ploughman; also the feminine noun talam, which makes talman; but some poets make it masculine, and write talam in the genitive singular, to answer their rhymes.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE THIRD DECLENSION.

It has been stated in the general rule prefixed to this declension, that the nominative plural is formed from the nominative singular by adding a broad or small increase according to the characteristic vowel of the latter. The following rules will further assist the learner in forming the plurals of particular classes of nouns :

1. Some add a, or nna to the genitive singular, as dat, colour, nom. pl. daṭa, or daṭanna; r̄puṭ, a stream, nom. pl. r̄poṭa, or r̄poṭanna; ciot, a shower, nom. pl. ceaṭa, or ceaṭanna; and the dat. pl. is

formed from the nom. pl. by adding *ib*, as *daethaiib*, or *daethannaiib*, &c.

The following nouns-masculine, *aimm*, a name; *gpeim*, a morsel; *naiom*, a lien; *pnaiom*, a knot; *matom*, a defeat; *teiōm*, a disease, form their nominatives in the same way; and their plural, by adding *nna* to the genitive singular, as *anmanna*, *gpeamanna*, *naðmanna*, *pnatðmanna*, *matðmanna*, *teadðmanna*; datives plural by adding *ib* to the nominative, as *anmannaib*, *gpeamannaib*, *naðmannaib*, *pnatðmannaib*, *matðmannaib*, *teadðmannaib*.

2. Personal nouns in *óip*, or *eóip*, form the nominative plural from the nominative singular by adding *iðe* in the modern language, and *eða* in the ancient, as *peanóip*, an old man, nom. pl. *peanóipuðe*, or *penóipeða*; and the dat. pl. is formed from the nom. pl., as *peanóipuðib*, or *penóipeðaib*.

Haliday forms the nominative plural of nouns of this class in *oipé*, *oipá*, or *ópcá*; but for these terminations he gives no authority. Dr. Neilson forms it by adding *ið*, as *riðceasóip*, a weaver, *riðceasóipuð*. But the fact is, that these writers have given these terminations without any written authority, being guided by the pronunciation, or by conjecture, for this termination is written *eða*, or *sða*, in ancient manuscripts, and *iðe* by the best modern writers, as in the following examples in Keating's *History of Ireland*, where *oligheóip*, a lawyer, is written in the nominative plural *oligheóipuðe*; and *cipgheóip*, a plunderer, *cipgheoipuðe*; ex. *a n-oligheóipuðe féin o'a n-gaibhio Óreisíomam, suos juridicos quos vocant Brehones*, p. 15; *tillio cipgheóipuðe aindíuðe Eipionnaç o'á o-tið, revertuntur impudentes grassatores Hiberni domum*, p. 106.

3. The nouns *bpeirteam*, a judge; *feiceam*, a

debtor; *dáileam*, a cup-bearer; *pealrám*, a philosopher; *oípeam*, a ploughman, form the nominative plural from the genitive singular by attenuating the final consonant, as *bpeíteamain*, *peiceamain*, *dáileamain*, *pealramain*; and, somewhat contrary to the usual rule, form the dative plural from the nominative singular by adding *nai'b*, as *bpeíteamnaib*, *peiceamnaib*, *dáileamnaib*, *pealramnaib*.

4. Feminine nouns ending in *ip* (short) form the nominative plural from the genitive singular by adding *a*, as *láip*, a mare, nom. pl. *lápaċa*; *laṛai'*, a flame, *laṛpaċa*; *daip*, an oak, *daṛaċa*, and, by syncope, in old manuscripts, *daipže*; *máṭai'*, a mother, *máṭraċa*, and by attenuation, *máṭpeaċa*; *pai'dip*, a prayer, *pai'peaċa*; *eapai'*, a layer, or litter, *eappaċa*. To these may be added the masculines *aṭai'*, a father, and *bṛáṭai'*, which make *aṭpe*, or *aṭpeaċa*, and *bṛáṭpe*, or *bṛáṭpeaċa*. Of all these the dative plural is formed from the nominative plural by adding *ib*, according to the general rule already laid down, p. 87.

5. A few feminine nouns of this declension ending in *in* short, form the nominative plural from the nominative singular by adding *te*, or *tı*, as *cluaín*, a meadow, or bog island, nom. pl. *cluaínte*, or *cluaíntı*; *móin*, a bog, *móínte*, or *móíntı*; *táin*, a flock, *táínte*, or *táíntı*. These also form the dative plural from the nominative plural, according to the general rule, as *cluaíntib*, *móíntib*, *táíntib*.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE
CASE PLURAL OF NOUNS OF THE THIRD DECLENSION.

The general rule is, that the genitive plural terminates like the nominative singular, but the following are exceptions :

1. When the nominative plural ends in *anna*, the genitive plural is formed from it by dropping the final *a*, as *daṭṭanna*, colours, gen. pl. *na n-daṭṭann*; *maō-manna*, defeats, gen. pl. *na maōmann*; *ḍiomanna*, ridges, or hills, gen. pl. *na n-ḍiomann*, as *go ḍ-tarla iṁpiorain eacorra um ḫeilib na ḍ-tṛi n-ḍiomann ař feapp̄ baoi a n-Ēipinn*, “until a contention arose between them about the possessing of the three best hills in Ireland”ⁿ.

2. Personal nouns in *eoir*, or *óir*, form the genitive plural from the genitive singular by adding *é*, as *pean-óir*, an old man, gen. sing. *peanóra*, gen. pl. *peanóraé*, as *cumāl ař polluř a n-agallam na peanóraé*, “as is clear in the dialogue of the seniors”^o.

3. When the nominative plural is formed from the nominative singular by adding *te*, or *t̄i*, the genitive plural is formed from the nominative plural by adding *ař*, and sometimes *oř*, in the modern language, as *cluařn*, *cluařnte*, *na g-cluařnteař*; *móin*, a bog, *móint̄e*, *na móint̄e*; *táin*, *táint̄e*, *na ḍ-táint̄eař*.

It may perhaps be said, that this declension comprises so many varieties of formation of the genitive singular and nominative plural, that to class them nominally under the same declension is but

ⁿ Keat. Hist., p. 60.

^o Ibid., p. 29.

of little assistance to the learner. It should, however, be considered that in Latin the third declension, as given in our grammars, merely shews the last syllable of the genitive singular, without laying down rules for the various and uncertain modes in which the additional consonants of the genitive singular are formed from the nominative singular, as in *lac*, *lactis*; *onus*, *oneris*; *salus*, *salutis*; *os*, *oris*; *os*, *ossis*; *onus*, *oneris*; *corpus*, *corporis*; *lapis*, *lapidis*; *poema*, *poematis*; *caput*, *capitis*, &c. And the student must remember, that these various endings of the genitive singular are not learned from a grammar, which merely states that the third declension is known by the genitive singular ending in *is*, and the dative in *i*, but from a dictionary, or from a practical knowledge of the language.

FOURTH DECLENSION.

This declension comprises nouns of the masculine and feminine gender ending in vowels, and which have no final change in the singular number. The nominative plural is generally formed from the singular by adding *īōē*, or *āīōē*, in the modern language, and *eōā*, or *aōā*, in the ancient; and the dative plural is formed from the nominative plural by adding *īb*.

Εαρβά, fem., a defect.

Simple Form.

SINGULAR.	PLURAL.
Nom. εαρβά.	Nom. εαρβαίōē, or εᾱῑρβαāā.
Gen. εαρβά.	Gen. εαρβαō.
Dat. εαρβά.	Dat. εαρβαīōib, or αρβαāōib.
Voc. α εαρβά.	Voc. α εαρβαīōē, or α εαρβαāā.

Articulated Form.

SINGULAR.	PLURAL.
Nom. αν εαρβά.	Nom. να h-εαρβαāā.
Gen. να h-εαρβά.	Gen. να n-εαρβαō.
Dat. ó'ν εαρβά.	Dat. ó να h-εαρβαāōib.

It should be remarked here, that some writers often close words of this description with a quiescent ó, as *eapbaó*. In the ancient manuscripts, instead of the plural termination *iöe*, or *aöe*, aöa is almost always used, and the ö is generally left unaspirated, as óp ba h-inmeapta a n-eapbaóa, “for their losses were not considerable.”—*Battle of Magh Rath*, p. 110. The dative plural is formed from the nominative plural by adding iß, as *oalta*, a foster-son, nom. pl. *oaltaóa*, dat. pl. *oaltaóaiß*, as *fop mo óaltaóaiß féim*, *Id.*, p. 12, for the modern *ap mo óaltaóiß féim*, “on my own foster-sons.” But Keating and the Four Masters frequently put *iöe*, or *uiöe*, in the nominative plural, and *iöiß*, or *uiöiß*, in the dative plural, as *pe gíolláinöiß*, *Keat. Hist.*, p. 144; *do ériufríöiß talman*, “of earthen ramparts.”—*Annals of the Four Masters*, ad. ann. 1600. It is highly probable that the ancients pronounced this termination aöa as two syllables, giving ö a guttural sound. In some parts of Ireland, *apna*, a rib, makes *apnaáú* in the nominative plural.

To this declension belong all personal nouns in *aöe* and *uiöe*. The former make the nominative plural in *aöte*, as *pnamuiöe*, a swimmer, nom. pl. *pnamuiöte*; and the latter in *peaöa*, and, in the modern language, *riöe*, as *iafðairiöe*, a fisherman, nom. pl. *iafðairpeaða*, or *iafðairuiöe*.

Keating, however, who may be considered one of the last of the correct Irish writers, often writes *peaöa*, as *go o-táplasap iafðairpeaða riþ*, “so that fishermen met him.”—*Keat. Hist.*, p. 71.

The termination *uiöe* is pronounced at present nearly like *uee*, in the English word *queen* (but without any of the consonantal sound of *w*), in the singular; but its plural *uiöte* is pronounced short throughout the southern half of Ireland.

Many other nouns of this declension ending in *aoi*, *iöe*, *uiöe*, form the nominative plural by adding *te*, or inserting *t* before the final vowel, as *olaoi*, a lock of hair;

ραοι, a learned man; οραοι, a druid, ριζε, a way; βριζε, force: δλιζε, a law; ςποιδε, the heart, which make, in the nominative plural, ολαιοιτε, ραοιτε, οραοιτε, ριζητε, βριζητε, δλιζητε, ςποιδητε, and in the dative plural ολαιοιτιб, ραοιτиб, οραοιтиб, ριзетиб, βризтиб, δлижтиб, ςподтиб.

The nouns τεинне, fire; бaile, a town; лeine, a shirt; αιtne, a commandment, make, in the nominative plural, τεиннте, бaилte, лeintе, αiтeантa, and in the dative plural τεиннтиб, бaилтиб, лeintиб, αiтeантaiб.

Оuine, a person, is quite irregular, making daoine in the nom. pl. and daoimб in the dative plural.

In the province of Connaught, the plural of бaile is made бaилteacaiб, which is very corrupt; and in the same province the termination iб is given to many nouns in the plural number, which is never found in correct manuscripts, and which is unknown in other parts of Ireland, as daoimiб, people, for daoine. And this termination is used not only in nouns, but even in the passive participles of verbs, as buailtiб, for builtе, or builte. The word τεинне, fire, is also rather irregularly inflected in the provinces; it makes na τεиннеacn in the genitive singular, and τεиннтеaca in the nominative plural, in the county of Kilkenny; but in the province of Connaught it makes na τεиннecao (pronounced na τεиннiuо) in the genitive singular, and τεиннtiб, or τεиннтеacaiб, in the nominative plural; and it should be remarked that na τεиннeaо, the genitive singular form of this word now used in Connaught, is found in ancient manuscripts, as in *Cormac's Glossary, in voce αiтinne*, where we read αiтe theneao, "remnants of fire;" and in the *Book of Ballymote*, fol. 141, where we read cloictech teneao, "a steeple (or column) of fire." The word лeine, a shirt, which has no change at present in the singular number, is found written leineao in the genitive singular, as in *Cormac's Glossary, voce caimmpe*. The word фili, a poet, is also sometimes made фileao in the genitive

singular, as *Mæn Mac Eðaine ainn an fileað*, “Moen Mac Edaine, the name of the poet.”—*Cor. Gloss.*, *in voce Moð eime*.

Nouns which end in a long vowel form the nominative plural by adding *a*, as *anpó*, misfortune, nom. pl. *anpóa*; *iarpnó*, anguish, nom. pl. *iarpnóa*; but a *ð* is sometimes inserted to prevent a hiatus, as *anpoda*, *iarpnoda*.

The genitive plural of this declension is sometimes formed from the nominative singular, and sometimes from the nominative plural; from the former by adding *að*, as *teinne*, fire, gen. pl. *na ð-teinead*, “of the fires^p;” *comaple*, a council, gen. pl. *na ð-comaplead*, or *na ð-comapliod^q*; *Colla*, a man’s name, *na ð-tþí ð-Collað*, “of the three Collas^r;” *pile*, a poet, *peulta na b-filioð*, “the star of the poets^s;” *féinne*, a hero; *o þruic-linntib folia na b-féinnioð*, “from the streams of the blood of the heroes^t. ” But when the nominative plural is formed from the nominative singular by adding *te*, or *te*, the genitive plural should be formed from it by adding *að*, as *na m-bailtead*, *na ð-teinntead*, *na raoitead*; and when the nominative plural ends in *aða*, the genitive plural should be, and is, by the best writers, formed from it, by dropping the *a*, as *earfbaða*, wants, gen. pl. *na n-earfbað*. It should be observed that some words are very irregular in forming this case, as *ðraoi*, a druid, which makes *na n-ðruað*, and *raoi*, a learned man, *na ruað*, though

^p Keat. Hist., p. 95.

^q Id., p. 97.

^r Id., p. 99.

^s Id., p. 114.

^t Id., p. 146.

some authors would write them *na n-draoithead*, *na draoithead*.

FIFTH DECLENSION.

This declension comprises nouns of the feminine, and some of the masculine gender, which add a consonant, generally *n*, or *nn*, in the genitive singular, and are attenuated in the dative. The nominative plural is generally formed from the genitive singular by eliding the vowel preceding *n*, and adding *α*; but some nouns of this declension form their plurals rather irregularly.

Lánamá, fem., a married couple.

SINGULAR.	PLURAL.
Nom. <i>lánamá</i> .	Nom. <i>lánamána</i> .
Gen. <i>lánamán</i> .	Gen. <i>lánamán</i> .
Dat. <i>lánamáin</i> .	Dat. <i>lánamánaib</i> .
Voc. <i>α lánamá</i> .	Voc. <i>α lánamána</i> .

In this manner are declined *ulcá*, beard; *ceatpáma*, a quarter; *eulaða*, science; *deapna*, the palm of the hand; *ioðla*, a hay-yard; *cupla*, a vein; *uille*, an elbow; *comáppa*, a neighbour; *meanmá*, the mind; *peappá*, a person; *uppa*, the jamb of a door; *vile*, a flood. But *guala*, a shoulder; *aqa*, the kidney; *goða*, a smith; *leaca*, a cheek; *inga*, a nail (of the finger, &c.); *lupgá*, the shin, are attenuated in the nominative plural, and make *guailne*, *áipne*, *goibne*, *leicne*, *ingne*, *lupgne*; and in the dative plural, *guailnib*, *áipnib*, *leicnib*, &c.

Téangá, a tongue, makes in the nominative plural *téangéa*, and in the dative plural *téangéaib*.

The genitive plural of these nouns is exactly like the genitive singular, as *gérithealtán beppréa ræðup α lupgán*, "sharper than a razor was the edge of their shins," *Battle of Magh Rath*, p. 20; *mípe menman*, "madness of mind," *Id.*, p. 32.

The following names of places (which want the plural number,

except **Alba**, which makes **Alpne**) belong to this declension : **Alba**, Scotland ; **Ara**, the island of Aran ; **Taillte**, Teltown, in Meath ; **Eipe**, Ireland ; **Raoipe**, Reelion, in the county Kildare ; and **Alma**, Allen, in Kildare ; which make in the genitive singular, **Alban**, **Alpan**, **Taillteann**, **Eipeann**, **Raoipeann**, **Alman** ; and in the dative, **Albam**, **Alpam**, **Tailltinn**, **Eipinn**, **Raoipinn**, **Almann**.

Laċċa, a duck, makes **na laċċan** in the genitive singular and genitive plural, and **laċċum** in the nominative plural ; **cu**, a greyhound, with its compounds, makes, gen. sing. **con**, dat. sing. **com**, and nom. pl. **coimte** ; **bpró**, a quern, or handmill, **bprón**, **bpróin**, **bpróinté** ; **bo**, a cow, **bo**, **boin**, **ba**, and dat. pl. **buaiħ**, as **lán de buaiħ**, **ocup għorixiħb**, **ocup támriħb**, “full of cows, flocks, and herds.”—*Battle of Magh Rath*, p. 80.

There are a few nouns which some Irish writers inflect as if they belonged to this declension, while others inflect them as if they belonged to the fourth, as **file**, a poet ; **ampā**, an elegy ; **beaċċa**, life ; **apā**, a charioteer ; **bioħba**, an enemy ; **pí**, a king ; and a few others, but the inflections of these nouns are not settled, and have been inflected differently by the best Irish writers, for example, one writes **pí**, a king, **pīġ**, and preserves that form unaltered throughout the singular number ; another makes **pí** in the nominative, **pīġ** in the genitive, and **pīġe** in the plural, while a third, for the sake of distinction, writes **pí** in the nom. sing., **pīġ** in the gen. sing., **pīġa** in the nom. pl., and **na pīġ** in the gen. pl. Some write **beaċċa**, life, in the nom. sing., **beaċċad** in the gen. sing., and **beaċċaw** in the dat. sing. ; while others write **beaċċa** throughout all the cases of the singular.

The noun **capa**, a friend, makes **capao** in the gen. sing., **capao** in the dat. sing., and **capoe** in the nom. pl., as **ní h-arrċiò capao ap capao**, “it is not the request of a friend from a friend.”—*Battle of Magh Rath*, p. 106. And in like manner are inflected **bpráġa**, the neck ; **Nuċċa**, a man’s name ; but some writers make these **bpráġa**, **Nuċċat**, in the nominative singular. Such nouns are therefore unsettled as to the forms of their nominative singular and inflections ; poets have always used such of the forms as answered their measures and rhymes.

OF IRREGULAR SUBSTANTIVES.

The following nouns are quite irregular, and do not properly come under any of the above declensions, viz., Óia, God; lá, a day; cnu, a nut; ua, or O, a grandson; gá, a javelin; mí, a mouth; caopá, a sheep; cpló, a hovel; bphú, the womb; bean, a woman; ceo, a fog; cpé, clay; which are declined as follows:

Óia, masc., God.

SINGULAR.	PLURAL.
Nom. Óia.	Nom. Óee, or Óéitše.
Gen. Óe.	Gen. Óia, or Óéitšeao.
Dat. Óia.	Dat. Óéib, or Óéitšeib.
Voc. a Óhé, or Óhia.	Voc. a Óhee, or Óhéitše.

Lá, masc., a day.

SINGULAR.	PLURAL.
Nom. lá.	Nom. laežá, or láitše.
Gen. lae, or laoí.	Gen. laežao, or láitše.
Dat. lá, or ló.	Dat. laežaiib, or láitšeib.
Voc. a lá, lae, or laoí.	Voc. a laežá, or láitše.

Láitše is the form of the nominative plural generally found in good manuscripts, but laežá is also to be met with; and in the spoken language in most parts of Munster it is made laožanta.—See *Lynch's Introduction to the Irish Language*, p. 9. It is sometimes made láitše in the genitive plural, without the characteristic termination að, as péir an oibriu gáðao róineamhail ré láithe, “after the glorious work of six days.”—*Battle of Magh Rath*, p. 94.

Cno, masc., a nut.

SINGULAR.	PLURAL.
Nom. cno.	Nom. cnoa, cna, cnai.
Gen. cno, cnui.	Gen. cnoð, cnuð.
Dat. cno, cnu.	Dat. cnoaið, cnab.
Voc. a cno, cnui.	Voc. a cnoa.

O, or Ua, masc., a grandson, or descendant.

SINGULAR.	PLURAL.
Nom. o, or ua.	Nom. ui, i.
Gen. ui, or i.	Gen. ua.
Dat. o, ua.	Dat. uið, ið.
Voc. a ui, or a i.	Voc. a ui, or ai.

The Vocative is generally ui, as **A** ui Aínmípeach, “O grandson of Ainmire,” *Battle of Magh Rath*, p. 14; **A** ui Ruðraige, “O descendant of Rudhraighe,” *Id.*, p. 204.

Þa, masc., a spear, or javelin.

SINGULAR.	PLURAL.
Nom. Þa.	Nom. Þaoi, Þaeða, Þaoitse.
Gen. Þai, Þaoi.	Gen. Þat, Þaeðat, Þaoitsead.
Dat. Þa, Þai.	Dat. Þaoibh, Þaeðatibh, Þaoitseibh.
Voc. a Þa, Þaoi.	Voc. Þaeða, Þaoitse.

This noun is also correctly written Þat, in the nominative, but in ancient manuscripts Þa occurs more frequently, as go noiþe cprú a críði fop ríno in Þai, “so that his heart’s blood was on the head of the javelin,” *Battle of Magh Rath*, p. 36; fognum do Þai, “a cast of a javelin,” *Annals of Tighernach*, ad. an. 234.

Mí, fem., a month.

SINGULAR.	PLURAL.
Nom. mí.	Nom. míora.
Gen. míora, mír.	Gen. míor.
Dat. mír, mí.	Dat. míortaið, míra, míru.
Voc. a mí.	Voc. a míora.

A meðon mír Mai, “in the middle of the month of May,” *Battle of Magh Rath*, p. 106; fpi tpi míra, *Id.*, p. 24.

Caorpa, fem., a sheep.

SINGULAR.	PLURAL.
Nom. caorpa.	Nom. caorpið.
Gen. caorpač.	Gen. caorpač.
Dat. caorpa.	Dat. caorpačaiš.
Voc. a caorpa.	Voc. a caorpača.

Bṛū, fem., the womb.

SINGULAR.	PLURAL.
Nom. bṛū.	Nom. bṛonna.
Gen. bṛonni, or bṛuinnē.	Gen. bṛonni.
Dat. bṛoniṇn.	Dat. bṛonničaiš.
Voc. a bṛū.	Voc. a bṛonna.

Bean, fem., a woman.

SINGULAR.	PLURAL.
Nom. bean.	Nom. mná.
Gen. mná.	Gen. bæn.
Dat. mnæsi.	Dat. mnæsiš.
Voc. a bean.	Voc. a mná.

Ceo, a fog, makes ciac in the genitive singular; cpré, clay, makes cpriaið; and cpró, a hut, makes gen. sing. cpraoi, and nom. pl. cpraoiče^u.

CHAPTER III.**ADJECTIVES.****SECTION 1.—*Declensions of Nouns Adjective.***

THERE are four declensions of adjectives, which are determined by the characteristic vowel, thus :

^u Keat. Hist., p. 94.

FIRST DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel broad, are of the first declension, and are inflected, in the masculine gender, like the first declension of substantives, except that they always form the plural by adding *a*. In the feminine they are declined like the second declension of substantives.

Example.—Móp, great.

Singular.

MASC.	FEM.
Nom. móp.	Nom. móp.
Gen. móip.	Gen. móipe.
Dat. móp.	Dat. móip.
Voc. móip.	Voc. móp.

Plural.

Nom. mópa.	Nom. mópa.
Gen. móp.	Gen. móp.
Dat. mópa.	Dat. mópa.
Voc. mópa.	Voc. mópa.

A few dissyllabic words of this declension are contracted in the genitive singular of the feminine, and in the nominative plural, as uqpal, noble, uqiple; umal, humble, umile, umla; neamap, fat, neimpe, neampa; and some others.

The initial letter of the adjective, if an aspirable consonant, must be aspirated in the nominative, dative, and vocative of feminines, and in the genitive and dative, and vocative singular, and nominative plural of masculines. When the article is expressed, the genitive plural of the substantive, and its adjective, suffers eclipsis, and the dative singular of the substantive, as already

remarked, suffers eclipsis after all the simple prepositions, except *de* and *do*; and in this case also the initial of the adjective is eclipsed as well as that of the substantive, as *o'n m-baile* *g-céadna*, from the same town.

In ancient Irish manuscripts the dative plural of adjectives, as well as of substantives, often terminates in *ib*, or *aib*. This termination is very generally used in the old Irish historical tale called *Tain Bo Cuailgne*, of which there is a good copy preserved in *Leabhar na h-Uidhri*, and sometimes also in the *Battle of Magh Rath*, as *le h-oipoib im̄rhomaiib*, “with heavy sledges,” p. 238; *dorbeip a dí boipp im̄ aoiib lecnib*, “he places his two palms on his two cheeks,” *Cor. Gloss.*, *voce Imbaip pop ornæ*. It is occasionally used even by the *Four Masters*, as in the following passage, at the year 1597: *Ró gáibhart Dia Luam, Dia Maip, agus Dia Ceudaoim ag tisúibracád an baile do éaoraib spomaiib, torann-mórpaib teinntige a gonnadaib gus-áproraib*, i. e. “on Monday, Tuesday, and Wednesday they continued to shoot at the castle with fiery heavy balls from their loud-roaring guns.”

This termination is, however, never found in modern Irish books, and no trace of it is discoverable in the spoken language of the present day, except when the adjective is put substantively, as *do boctaib*, to the poor, &c.

Some writers form the plural of adjectives of this declension like that of substantives of the first declension, as in the *Battle of Magh Rath*, p. 22: *áp b̄io im̄peirnaisg p̄ipu Eirenn impi*, “for the men of Ireland will be quarrelsome at it;” but no trace of this mode of inflection is found in the spoken language.—See *Syntax*.

SECOND DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel small, belong to this declension. The genitive singular feminine, and nominative plural of both genders are formed by postfixing *e* to the nominative singular. The genitive singular masculine never

takes any terminational change, as in the following example :

Example.—Mín, smooth.

Singular.

MASC.	FEM.
Nom. míñ.	Nom. míñ.
Gen. míñ.	Gen. míne.
Dat. míñ.	Dat. míñ.
Voc. míñ.	Voc. míñ.

Plural.

Nom. míne.	Nom. míne.
Gen. míñ.	Gen. míñ.
Dat. míne.	Dat. míne.
Voc. míne.	Voc. míne.

Some dissyllabic nouns of this declension are contracted in the genitive singular feminine, and in the nominative plural of both genders, as *mílþ*, sweet, gen. sing. fem. *mílþe*; *æriðinn*, delightful, gen. sing. fem. *æriðne*; *áluðn*, beautiful, gen. sing. fem. *áluðne*, and sometimes *állu*.

THIRD DECLENSION.

To this declension belong all adjectives terminating in *anmál*; they suffer syncope and take a broad increase in the genitive singular and nominative plural of both genders, and in the dative and vocative plural of both genders.

Example.—Géanmál, lovely.

Singular.

MASC.	FEM.
Nom. géanmál.	Nom. géanmál.
Gen. géanmála.	Gen. géanmála.
Dat. géanmál.	Dat. géanmál.
Voc. géanmál.	Voc. géanmál.

Plural.

MASC.	FEM.
Nom. geanamla.	Nom. geanamla.
Gen. geanamail.	Gen. geanamail.
Dat. geanamla.	Dat. geanamla.
Voc. geanamla.	Voc. geanamla.

FOURTH DECLENSION.

This declension comprises all adjectives ending in vowels. They have no terminational change in the modern language^v.

Example.—Dona, miserable.

Singular.

MASC.	FEM.
Nom. dona.	Nom. dona.
Gen. dona.	Gen. dona.
Dat. dona.	Dat. dona.
Voc. dona.	Voc. dona.

SECTION 2.—*Adjectives declined with Nouns.*

Adjectives beginning with mutable consonants are aspirated in the nominative singular feminine and in the genitive singular masculine, and also in the vocative singular of both genders; also in the nominative plural masculine if the noun ends in a consonant. When the article is expressed some writers aspirate and eclipse the

^v The only exception in the modern language is the word *teiċ*, hot, which makes *teó* in the plural. In the ancient lan-

guage some exceptions to this rule may be met with, as *beo*, living, gen. sing. *bí*, as in *Mac De bí*, Son of the living God.

adjective like the substantive to which it belongs; but this, although perhaps more correct, is not general in the written or spoken language.

EXAMPLES OF A SUBSTANTIVE DECLINED WITH ITS ADJECTIVE.

Féar tréan (masc.), a puissant man.

SINGULAR.

Nom. *an féar tréan*.

Gen. *an fíp tréein*.

Dat. *ó'n b-féar tréan*, or *o-tréan*.

Voc. *a fíp tréein*.

PLURAL.

Nom. *na fíp tréana*.

Gen. *na b-féar o-tréan*.

Dat. *ó na fearaitb tréana*.

Voc. *a feara tréana*.

Súl gópm (fem.), a blue eye.

SINGULAR.

Nom. *an túil gópm*.

Gen. *na rúla guipm*.

Dat. *do'n túil guipm*.

Voc. *a túil gópm*.

PLURAL.

Nom. *na rúile gópm*.

Gen. *na rúl n-gópm*.

Dat. *do na rúilib gópm*.

Voc. *a rúile gópm*.

The late Mr. James Scurry, in his Review of Irish Grammars, published in vol. xv. of the Transactions of the Royal Irish Academy, p. 50, says, that “the dative singular of the adjective should be eclipsed, instead of being aspirated, when the article is used, except m or p followed by any consonant, except l, n, or ñ, as *do'n b-féar m-bpeasg*, &c. In the plural number, the genitive masculine and feminine must suffer eclipsis, instead of aspiration, as *na m-ban m-bpeas*; and the genitive singular masculine must not be eclipsed, but aspirated, as *an duine do-bpónaíc*, *an fíp breasg*; and it retains its natural power in the genitive feminine, as *na bo báine*.” The critic is here generally correct, but he should have acknowledged that, in most parts of Ireland, the preposition *do* causes aspiration, and that some writers aspirate the dative or ablative after the article, as *lám píp an Dhaíppan apo*, “near Garranard.”—*Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 336. It should be re-

marked here, that consonants are aspirated in the plural merely for the sake of euphony, and not to distinguish the gender; for whenever the noun to which the adjective belongs terminates in a vowel, the initial consonant of the adjective retains its natural sound, as *ceolta binn*, sweet melodies. But when the plural of the noun terminates in a consonant, then the initial of the adjective is aspirated, as *fip móra*, great men. In the genitive plural, when the article is expressed, the initial of the adjective is generally eclipsed, as well as that of the noun, as *ceannup na g-coig g-coigloð*, "the sovereignty of the five provinces," *Keat. Hist.*, p. 22; *ó Shionainn na n-garriða n-glan*, "from the Shannon of fine fields," *Id.*, p. 24; *a g-cionn reac̄e m-bláidna n-deg*, "at the end of seventeen years," *Id.*, p. 35; *ceangal na g-cúig g-caol*, "the fettering of the five smalls," *Id.*, p. 79; *dán na m-ban n-deær*, "the fate or lot of the bondwomen," *Cor. Gloss.*, *voce Cumal*. And when the adjective begins with a vowel, it has *n* prefixed, as *na b-peap n-álum*, of the fair men. Some writers also eclipse the initial of the adjective, as well as that of the noun to which it belongs, in the dative or ablative case, when the article is expressed, as *tig for ugdap oile pe Seancup ap an g-comairiom g-ceudna*, "another historical author agrees with the same computation," *Keat. Hist.*, p. 27; *nip an b-peap g-critir g-comlán*, "with the fiery portly hero," *Id.*, p. 45; *dap foēruið ap an d-tuinn d-trein*, "as he bathed in the mighty flood," *Id., ibid.*; *'fan b-fairge g-caoil téid iñ an aigéin*, "in the narrow sea which goes into the ocean," *Id.*, p. 29. When the noun begins with a vowel, and the adjective with a consonant, the *n* is not prefixed to the noun, because the *n* of the article is enough to answer the sound, as *ag ro man tig reancarðe oile leip an áriom g-ceudna*, "thus another historian agrees with the same computation," *Id., ibid.* Where it is to be observed that, according to the strict grammatical principle, *leip an áriom g-ceudna* should be *leip an n-áriom g-ceudna*. But there are some who think that in this, and such similar sentences, the *n* belongs to the initial vowel of the noun, and that the *a* stands for the article; and that it should therefore be printed *leip a' n-áriom g-ceudna*: and doubtlessly

this would represent the grammatical principle with sufficient clearness, though it would perhaps be better to use the *n* of the article and the vocal prefix, or eclipsing *n*, together. When the substantive begins with a consonant, and the adjective with a vowel, the euphonic *n* is placed before the adjective by some writers, and as often omitted by others. When the initial of the adjective is *r* pure, some writers prefix *r* to it in the dative or ablative, as '*r an doman r-poip*, in the eastern world.

When the substantive and adjective both begin with consonants admitting of eclipsis, some will eclipse both in the articulated dative, or ablative singular, as *o'n b-poip nglan*, from the fine bank, or fort; while others will eclipse the substantive, and aspirate the adjective, as *cp an n-Þréig meaðónaig*, i. Migdonia, po ðluar Þæréalon, "from Middle Greece, i. e. Migdonia, Partholan set out." *Keat. Hist.*, p. 30.

Some writers aspirate the articulated dative of the noun, and eclipse the adjectives belonging to it, as *ip m poip iaet-glan ngopm ngle*, "in the fair-landed, blue, fair port," *Id.*, p. 31. But this is very irregular, and not to be imitated.

Mr. Scurry was of opinion that the analogies of the language declared for eclipsis in this instance, and that Irish scholars should agree in adopting it. But he had no reason for this but the following, which he often stated to the writer, namely, that the adoption of eclipsis in this instance would tend to make the language regular, and more easily learned, and that eclipsis tends to give more nerve and strength to the language than aspiration; for example, that *do'n b-peap* (*do'n var*), to the man, as it is spoken in the county of Kilkenny, preserves more of the root of the word and of the force of the language than *do'n fiop* (*do'n ir*), or *do'n feap* (*do'n ar*), as spoken in other parts of Ireland. It must be acknowledged, however, that *do'n fiop*, or *do'n feap*, is more supported by the authority of the written language, and more general in the living language throughout Ireland.—See the *Syntax*.

EXAMPLE OF AN ADJECTIVE BEGINNING WITH A VOWEL DECLINED WITH A SUBSTANTIVE.

Aill árð (fem.), a high cliff.

SINGULAR.

Nom.	aill árð.
Gen.	ná h-aillé árðe.
Dat.	o'n aill aírð.
Voc.	a aill árð.

PLURAL.

Nom.	aillte árða.
Gen.	ná n-aill n-árð.
Dat.	do ná h-ailltib árða.
Voc.	a aillte árða.

The late Mr. Scurry, already referred to, was of opinion that, according to the analogy of this language, the articulated dative or ablative singular should be always eclipsed when beginning with a consonant, and should have *n* prefixed when with a vowel, and that we should write *do'n n-aill n-árð*, not *do'n aill árð*, as laid down in the text. But the writer, after a careful investigation of ancient and modern manuscripts, and of the spoken Irish language in every part of Ireland, has not been able to find any authority for this mode of inflection; although it must be acknowledged that some writers frequently prefix *n* to adjectives beginning with vowels, not only in the dative or ablative, but even in the nominative.

SECTION 3.—*The Degrees of Comparison.*

There are in this, as well as in all languages, three degrees of comparison, the positive, the comparative, and the superlative.

The form of the adjective to express the comparative degree is the same as that which denotes the superlative, and they are distinguished from each other by

the structure of the sentence^w. In the modern language the form of the adjective, which denotes these degrees, in all regular adjectives, including even those terminating in *aṁal*, is like the genitive singular feminine, as *geal*, white; *níor gile*, whiter; *an pō ip̄ gile 'r an dōmán*, the whitest thing in the world.

In all perfect sentences the comparative is usually followed by *ioná*, than, and when preceded in the sentence by any verb, except the assertive verb *ip̄*, it has *níor* prefixed. The superlative is preceded by the article, as in the French language, or the assertive verb *ip̄*, and followed by such words or phrases as *de*, or *do*, of; *a mearr*, amongst; *ap b̄īc*, in the world, in existence; as *tā ré níor milpe ioná mil*, it is sweeter than honey, or *ip̄ milpe é ioná mil*; *tālam ip̄ ífle itep oá éalam i, áirroe*, "lower land between two higher lands, *Cor. Gloss.*, *voce Εταρε*; *an lá ip̄ giōrta 'fan m-bliaðam*, "the shortest day in the year;" *ip̄ tū ip̄ áilne de mhnáib*, "thou art the fairest of women;" *áilliu dō feprab dōmán do*, *itep deilb ocup decelz*, "he was the fairest of the men of the world, both in his countenance and attire," *Id.*, *voce Πρωτούλλ*; *ón dath ip̄ aip̄egðoa nominatip̄*, "it is named after the most remarkable colour," *Id.*, *voce Τάταρος*; *map ip̄ fepp rō p̄eðaðar*, "as best they were able," *Battle of Magh Rath*, p. 222.

When the assertive verb *ip̄*, or *ap̄*, begins the sentence, *níor* cannot be used, as *ip̄ feapp mé ioná éu*, I am better than thou. The particle *níor* is a contraction of the noun *ní*, or *níó*, a thing, and the assertive verb *ip̄*, and is often found written as two words in very ancient manuscripts, as *gió aip̄cino jíper ní ip̄ mó*, "though a prince

^w This appears a defect in the language, but it should be borne in mind that the Irish is not more defective in this particular than the French, in which no change takes place in the adjective to denote either the comparative or superlative degree, and where the

Englishman says *grand, grander, grandest*, the Frenchman says *grand, plus grand, le plus grand*, the superlative being distinguished from the comparative by the prefixed article and the definitive phrase which follows in the sentence.

should ask more," *Poem attributed to St. Columbkille*, preserved in H. 3. 18, p. 320. It is sometimes written *níar*, *níra*, and *níbúr*. The preterite form of *is* is also often found after *ní*, as in the following sentence: Ráisíod na Románaig ríu ann rín iap na b-purtaicte dóib, nácap rocap dóib féin teacit ar eacetrá ní ba mó d'á g-caibhrúgád, "the Romans then said to them, after having relieved them, that it was no advantage to themselves to come *any more* upon an expedition to relieve them," *Keat. Hist.*, p. 206; an t-áin do éoghraí ní ba mo oo óeunam, "when he desired to do more," *Id.*, p. 121.—See the *Syntax*, Part II., Sect. 2, for the construction of the comparatives.

Another form of the comparative in *teip*, or *típ*, frequently occurs in ancient manuscripts, but of which no trace is observable in the present spoken language. The following examples of its use will give the learner a sufficient idea of its nature and construction: *duibíteip óp pimo a fiacal*, "yellower than gold *were* the points of his teeth," *Cor. Gloss.*, *voce Phull*; *medíteip dojna moighdó a óuerna*, "larger than the fists of slaves *were* his fists," *Id.*; *gilteip foconao a lappair riún*, "brighter than burning firewood *was* its flame," *Id. voce Foconnac*; *ip glairiop buga mo ala fúil, ip duibíteip ópum in daíl in t-puil aile*, "bluer than the hyacinth *was* the one eye, blacker than the back of the beetle was the other eye," *Leabhar na Huidhri*; *típ mile ceol n-examail cec oen clár-ráic fil oc claircetul imme, ocup binnitheip ilcheolu domain cec ceol fo leithi vibrioe*, "three hundred different kinds of music in each choir which chants music around him; sweeter than the various strains of the world is each kind of them," *Visio Adam-nani, Leabhar Breac*, fol. 127, *b, b*; *ocup no lingoir fíriп in copao écne móra, ba medíteip colpcaig fíriпo cec écne vib*, and large salmons used to leap the weir, "larger than bull heifers each salmon of them" (H. 2. 16. p. 392.) *ba gilteip pneaccta a cùpp, ba deirgeataip loiri copca a gnuip*, "whiter than snow *was* his body, redder than the flame the sheen of his cheek," *Vit. Moling*; *ba gilteip pneaccta a rúile agur a b-fiacla, agur ba duibíteip gual gábhonn gáe ball eile oisob*, "whiter than snow their eyes and their teeth, and blacker than the smith's coal every other part of 'hem,'"

Keat. Hist., p. 149. The reader is also referred to Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, pp. 36, 37, and to the Battle of Magh Rath, published by the Irish Archæological Society, pp. 20, 64, where several other examples of this form of the comparative degree will be found. This form comprises in it the force of the conjunction *ioná*, than, or of the ablative case in Latin; thus, *gilíčeep rneaccta* expresses the same idea as *níor gile ioná rneaccta*, whiter *than* snow, *candidior nive*. When the noun following this comparative is of the feminine gender it is always in the dative or ablative, from which it is quite clear that the construction is the same as that of the Latin, when the ablative case is used after the comparative; thus, *gilíčeep géip*, whiter *than* the swan, is of the same construction as *candidior cycno*.

Sometimes the preposition *ppi* is placed after this form of the adjective and between it and the noun, in which case it expresses a comparison of equality, as *glairitip ppi buða*, green *as* the hyacinth; *meoiteep ppi mulba oí cappaic*, large *as* a mass of a rock. Some Irish grammarians, as the late Mr. Scurry, and from him the anonymous author of an Irish Grammar lately published in Dublin, have attempted to account for this form by stating that it is an amalgamation of an abstract noun formed from the adjective and the preposition *tau*, beyond; so that according to them *gilíčeep gnéin*, when properly analysed, and literally translated, would be “a brightness *beyond*, i. e. exceeding the sun.” In my opinion, however, this conjecture is far from being true, for the preposition *ppi*, the *lé* of the moderns, which is often found immediately following this form, shews that *tep* could not be a preposition, but that it must be regarded as a termination of the adjective, like the English *ter* in *better*, and the Greek *τερος*. Haliday, who had some acquaintance with the Persian language, thinks that it is the same as the Persian comparative in *tar*, as *khub*, *khubtar*, fairer, which he supposes cognate with the Irish *cæm*, *cæmteip*. For a curious disquisition on the terminations of the comparative degree in general, the reader is referred to “The English language,” by Professor Latham, c. viii. p. 235, *et sequent.*

The signification of the adjective is heightened by various particles prefixed, as *ráip*, *nó*, *píop*, *an*, *úp*, &c., but these do not constitute degrees of comparison, or, at least, what is understood by the term in the grammars of other languages.

Hence the Rev. Paul O'Brien is mistaken in his notion that the bards, "in the glow of poetic rapture, upon the common superlative raised a second comparative and superlative, and on the second also raised a third comparative and superlative." This, however, is an error of the grammarian's own judgment, founded in ignorance of the philosophy of language. We might as well call such phrases in Latin, as *valde bonum*, *facile princeps*, &c. second comparatives or superlatives.

The preposition *oe*, of, is often postfixed to the comparative form of the adjective, so as to form a synthetic union with it; thus, *glinœ*, the whiter of; *plaide*, the longer of; *peppœ*, the better of.

This should not be considered a second form of the comparative, as Stewart, and from him Haliday, have stated, but a mere idiomatic junction of *oe*, i. e. *de é*, of it, with the comparative form of the adjective, which has nothing to do with the nature of the adjective more than if it were separated from it, for *tp feppœ tu pín*, "thou art the better of that," can bear to be resolved to *tp feppœ tu oe pín*, *es melius tu de eo*, from which we clearly perceive that *feppœ* is not a second form of the comparative degree.—See the *Syntax*, Part II., Sect. 2.

When adjectives are compounded with particles, or other adjectives, the prefixed word or particle aspirates the initial consonant (if aspirable) of the word to which it is prefixed, as *ráip-mairt*, exceedingly good; *píp-ğlic*, truly cunning, or acute.

O'Molloy and O'Brien, both natives of Meath, have made an

exception to this rule, but it is at present general in the south and west of Ireland. The local exceptions, which are chiefly made for the sake of euphony, shall be pointed out in the Syntax, and in Chap. X., treating of derivation and composition.

The following adjectives are irregular in their comparison; that is, they do not form their comparatives like the genitive singular feminine of their positives:

POSITIVE.	COMPARATIVE.
beag,	little, níor lu <small>g</small> a.
farra,	long, níor farne, or ria, or ríne ^x .
fuarur, or upur,	easy, } níor upa, or fuра.
fogur,	near, níor foigre, or foighe, neara ^y .
gearr,	short, níor giorrha.
gap,	near, níor goirpe.
maic, or deag,	good, } níor feárr, or deach ^z .
minic,	often, níor mionca ^a .
mór,	great, níor mó.
olc,	bad, níor meara.
teit,	hot, níor teo.
iomða,	many, níor lia, more ^b . níor túrca, or taorða, sooner ^c .

^x Cor. Gloss., *voce Aip.*

^y Keat. Hist., p. 160. Nearpa, though not used in the present spoken language, is of frequent occurrence in all the Irish MSS., as Aip a iapair ap nearpa do Eirinn, "Ara airthir is the nearest to Ireland."—Cor. Gloss., *in voce Aip.*

^z Deac: iŋ é luam ap deach boi a n-iapthaip Eoppa, Cor. Gloss., *voce Manannan.*

^a Daca mionca do jinnioib

uipté, "as often as he used to play upon it," Keat. Hist., p. 71; ap a mionca do bennioib buaió g-corgair, Keat. Hist., p. 72; ap a menci, Cor. Gloss., *voce Cim.*

^b Battle of Magh Rath, p. 204.

^c Id., p. 12; written taorða, by Keat. in Hist., p. 50; but túrca in the *Battle of Magh Rath*, p. 12. The word has no positive in the modern language; luat is now used to signify soon.

SECTION 3.—*Of Numeral Adjectives.*

As the cardinal and ordinal numbers have an influence on the nouns with which they are connected, a list of them is here subjoined. In the ordinals the substantive is placed between the unit and the decimal.

CARDINAL.

1. *aon*, *éan*, as *aon* *cóir*, one foot.
2. *do*, *dá*, *di*, as *dá* *cóir*.
3. *trí*, *teorag*, as *trí* *córa*.
4. *ceatáir*, *ceiérpe*, *ceitíeora*, as *ceiérpe* *córa*.
5. *cúig*, as *cúig* *córa*.
6. *ré*, as *ré* *córa*.

ORDINAL.

- 1st. *céas*, as *an* *céas* *cóir*^d.
- 2nd. *daara*, or *tánaípte*, as *an* *daara* *cóir*^e.
- 3rd. *tríear*, as *an* *tríear* *cóir*.
- 4th. *ceatáramád*, as *an* *ceatáramád* *cóir*.
- 5th. *cúigeas*, as *an* *cúigeas* *cóir*.
- 6th. *reifear*.

^d In ancient MSS., *céo*, *tánuípte*, *tríear*, are used for the modern *céas*, *daara*, *tríear*, as *In céo léim trá po líng nír bo mó leo h-é ná fiach pop beinn cnuicc*; *an léim tánuípte po líng ni facaodar etír h-é, ocupní feataataip inn a neim no'n a talum do cónid*; *an tríear léim umorro pa líng ip aro oo psala h-e pop carpeal na cilli*, “after the first bound he made, he appeared no larger to them than a hawk on the summit of a hill; after the second, they saw him not at all, and they knew not whether he had passed into heaven or into the earth; by the third bound, he landed on the cashel [inclosing wall] of the church,” *Vita Moling.*; *ceona*, the first person, *Cor. Gloss.*, *voce CORMAC*; *ainm pín cethna opce*

^e *boi a n-Ériño*, the name of the first *orce* [lap-dog] that was in Ireland, *Cor. Gloss.*, *voce Moig eime*.

^f *Tánaípte*, *Cor. Gloss.*, *voce Cliéap red*.

^g *Teopá* is used in the best MSS. for the modern *trí*, when the noun is expressed, as *teopá filio in domum*, i. *heben ó Óbreagáib*, *ocup Féigil ó Íarmoib* *ocup Ruman o Ódoedelu*, i. e. “the three poets of the world were Homer, of the Greeks; Virgil, of the Latins; and Ruman, of the Gaels,” *Leabhar Breac*, fol. 12, *a*; *ap atáir na teopá Aírme aro*, “for there are three Arans” [islands], *Cor. Gloss.*, *in voce Aír*; *ceíteopá ouillí fíap*, “four leaves upon him,” *Id.*, *voce Dórr*; *teopá férbá fíap*, i. *trí ba fíoa*, “three white cows,” *Id.*, *voce Férb*.

CARDINAL.

7. ρεᾱct̄, as ρεᾱct̄ γ-σορ̄.
8. ο̄ct̄, as ο̄ct̄ γ-σορ̄.
9. νο̄i, as νο̄i γ-σορ̄.
10. νεῑc̄, as νεῑc̄ γ-σορ̄.
11. αο̄n-νέαḡ, as αο̄n-τρ̄-νέαḡ.
12. νο̄-νέαḡ, or νά-νέαḡ, as δά
έο̄iγ̄ νέαḡ.
13. τρ̄-νέαḡ, &c., as τρ̄ σορ̄
νέαḡ.
14. ceat̄-αῑp̄-νέαḡ, &c., as ceat̄-
ηε σορ̄ νέαḡ.
15. cūiḡ-νέαḡ, as cūiḡ σορ̄
νέαḡ.
16. ρε-νέαḡ, as ρε σορ̄ νέαḡ.
17. ρεᾱct̄-νέαḡ, as ρεᾱct̄ γ-σορ̄
, νέαḡ.
18. ο̄ct̄-νέαḡ, as ο̄ct̄ γ-σορ̄
νέαḡ.
19. νο̄i-νέαḡ, as νο̄i γ-σορ̄
νέαḡ.
20. φίc̄e, as φίc̄e σο̄r̄.
21. αο̄n ᾱp̄ φίc̄e, or αο̄n αp̄
φίc̄io, as αο̄n ξο̄r̄ αp̄ φίc̄io.
22. νο̄ ᾱp̄ φίc̄e, as νά έο̄iγ̄ αp̄
φίc̄io.
- &c. &c.
30. τρ̄ιōc̄ao, τρ̄ιōc̄a, as τρ̄ιōc̄a
σο̄r̄.
31. αο̄n αp̄ τρ̄ιōc̄aīo, as αο̄n ξο̄r̄
αp̄ τρ̄ιōc̄aīo.
- &c. &c.
40. νά φίc̄io, or ceat̄-τρ̄āc̄a, ceā-
τρ̄āc̄a, ceat̄-τρ̄āc̄a σο̄r̄.

ORDINAL.

- 7th. ρεᾱct̄māo.
- 8th. ο̄ct̄māo.
- 9th. ναōmāo, or νο̄imēaō.
- 10th. νεācmāo.
- 11th. αο̄n̄māo-νέαḡ, as αn
τ-αο̄n̄māo σο̄r̄ νέαḡ.
- 12th. ναρ̄a-νέαḡ, as αn ναρ̄a
σο̄r̄ νέαḡ.
- 13th. τρ̄eap̄-νέαḡ, as αn τρ̄eap̄
ξο̄r̄ νέαḡ.
- 14th. ceat̄-τρ̄amāo-νέαḡ, as αn
ceat̄-τρ̄amāo σο̄r̄ νέαḡ.
- 15th. cūigeaō-νέαḡ, as αn cūi-
geaō σο̄r̄ νέαḡ.
- 16th. ρεῑpeaō-νέαḡ, as αn ρεi-
ρεaō σο̄r̄ νέαḡ.
- 17th. ρεāct̄māo-νέαḡ, as αn
ρεāct̄māo σο̄r̄ νέαḡ.
- 18th. ο̄ct̄māo-νέαḡ, as αn
τ-ο̄ct̄māo σο̄r̄ νέαḡ.
- 19th. ναōmāo-νέαḡ, as αn ναō-
māo σο̄r̄ νέαḡ.
- 20th. φίc̄eaō, as αn φίc̄eaō σο̄r̄.
- 21st. αο̄n̄māo-αp̄ φίc̄io, as αn
τ-αο̄n̄māo σο̄r̄ αp̄ φίc̄io.
- 22nd. ναρ̄a-αp̄ φίc̄io, as αn ναρ̄a
σο̄r̄ αp̄ φίc̄io.
- &c. &c.
- 30th. τρ̄iōc̄aō, as αn τρ̄iōc̄a-
oāō σο̄r̄.
- 31st. αο̄n̄māo αp̄ τρ̄iōc̄aīo, as
αn τ-αο̄n̄māo σο̄r̄ αp̄ τρ̄i-
ōc̄aīo.
- &c. &c.
- 40th. ceat̄-τρ̄āc̄aō, as αn ceat̄-
τρ̄āc̄aō σο̄r̄.

CARDINAL.	ORDINAL.
50. caoðao, caoða, as caoða cop.	50th. caoðaðað, as an caoðaðað cop.
60. t̄ri ficið, or reafðao, reafða, as reafða cop.	60th. reafðaðað, as an reafðaðað cop.
70. reac̄tmoðga, or reac̄t- moðga, as reac̄tmo- ðga cop.	70th. reac̄tmoðgaðað, as an reac̄tmoðgaðað cop.
80. ceit̄re ficið, očtmo- ðao, očtmoðga, as očtmoðga cop.	80th. očtmoðgaðað, as an očtmoðgaðað cop.
90. nočao, noča, as noča cop.	90th. nočaðað, as an noč- aðað cop.
100. céao, as céao cop.	100th. céaðað, as an céa- ðað cop.
1000. mīle, as mīle cop.	1000th. mīleðað, as an mī- leðað cop.
1000000. milliún, as milliún cop.	1000000th. milliúnað, as an miliúnað cop.

The following nouns are formed from the ordinals up to ten, and applied to persons or personified objects only :

Ðíar, dír, or beirþ, two persons.

T̄riúr, three persons.

Ceaðhar, four persons.

Cúigeær, five persons.

Seiřeaþ, six persons.

Seac̄tar, or móþ-þeirreap (or móþ-þeirreap, as written in ancient MSS.), seven persons.

Očtar, eight persons.

Honþar, nine persons.

Deiñneðbar, ten persons.

These nouns are evidently compounded of the cardinal numbers and the word þeap, a man; Latin, *vir*; but the idea suggested by the masculine noun has been long forgotten, as we say ceaðhar þær, i. e. four women, *quatuor mulierum*.

We also meet in old manuscripts τέιδε, two things; τρέιδε, three things; κεατάρδα, four things; as νεῦδε πορ διγαῖρ, “two things so called,” *Cor. Gloss.*, *voce Δαρτ*; τρειδε πορ διγαῖρ, “three things so called,” *Id.*, *in voce Αρτ*; κετερδα πορ διγαῖρ, “four things so called,” *Id.*, *voce Ζαλλ*; but no trace of such words is found in the modern language in any part of Ireland.

In the old manuscripts, οά and τρι make οιδ and τριδ in the dative; and πίση, twenty, and all the decades, make εαω in the genitive, and ιο in the dative, both in the ancient and modern language.

The learner should observe that the forms οό, two, and κεατάρδη, four, are never employed when the noun is expressed, these forms being used to denote the numbers *two* and *four* in the abstract. It should be also remarked, that πίση, twenty, and all the multiples of ten, will have the nouns to which they belong in the singular number^h.—See the *Syntax*.



CHAPTER IV.

OF PRONOUNS.

THERE are six kinds of pronouns, namely, personal, possessive, relative, demonstrative, interrogative, and indefinite. The two first classes are frequently com-

^h Mr. James Scurry, in his Review of Irish Grammars (*Transactions of the R. I. A.*, vol. xv. p. 54), asserts that the noun after these cardinal adjectives, when multiples of ten, is in the genitive plural; but this is very much to be doubted, for we never

say πίση βαν, twenty women, nor μίλε οαοινεάδη, but πίση βεαν, μίλε ουμε. The fact is, that the noun is in the singular form, which is a peculiarity in the language, like twenty *foot*, or fifty *mile*, in vulgar English.—See the *Syntax*, Rule 5.

pounded with the simple prepositions, a peculiarity which distinguishes this language, and its cognate dialects, from all the languages of Europe.

SECTION 1.—*Of Personal Pronouns.*

The personal pronouns are those of the first, second, and third persons, as *mé*, I; *tú*, thou; *ré*, he; *ri*, she. They have a simple and emphatic form, and are thus declined :

Me, I.

Singular.

SIMPLE FORM.

Nom. <i>mé</i> , I.	Gen. <i>mo</i> , mine.	Dat. <i>oam</i> , to me.	Acc. <i>mé</i> , me.
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EMPHATIC FORM.

Nom. <i>meri</i> , or <i>miře</i> , I myself.	Gen. <i>mo-řa</i> .	Dat. <i>oam-řa</i> .	Acc. <i>meri</i> , or <i>miře</i> .
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Plural.

SIMPLE FORM.

Nom. <i>řinn</i> , we.	Gen. <i>ářp</i> , our's, or our.	Dat. <i>oúinn</i> , to us.	Acc. <i>řinn</i> , or <i>řin</i> , us.
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EMPHATIC FORM.

Nom. <i>řinne</i> , we ourselves.	Gen. <i>ářp-ne</i> .	Dat. <i>oúinne</i> .	Acc. <i>řinne</i> , or <i>řinne</i> .
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Tú, thou.

Singular.

SIMPLE FORM.

Nom. <i>tú</i> , thou.	Gen. <i>oo</i> , thine.	Dat. <i>ouřt</i> , to thee.	Acc. <i>čú</i> , thee.
Voc. <i>čú</i> , thou.			

EMPHATIC FORM.

Nom. <i>tuřta</i> , thou thyself.	Gen. <i>oo-řa</i> .	Dat. <i>ouřt-ře</i> .	Acc. <i>čuřa</i> .
Voc. <i>čuřa</i> .			

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. <i>ríb</i> , you.	Nom. <i>ríb-re</i> , you yourselves.
Gen. <i>bárp</i> , your.	Gen. <i>bárp-ja</i> .
Dat. <i>vaoib</i> , or <i>vib</i> , to you.	Dat. <i>vaoib-re</i> , or <i>vib-re</i> .
Acc. <i>iib</i> , or <i>rib</i> , you.	Acc. <i>iib-re</i> , or <i>rib-re</i> .
Voc. <i>iib</i> or <i>rib</i> , you.	Voc. <i>iib-re</i> , or <i>rib-re</i> .

*Sé, he, masc.**Singular.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. <i>ré</i> , he.	Nom. <i>ré-rean</i> , he himself.
Gen. <i>a</i> , his.	Gen. <i>a-ran</i> .
Dat. <i>oo</i> , to him.	Dat. <i>oo-ran</i> .
Acc. <i>é</i> , him.	Acc. <i>é-rean</i> .

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. <i>riao</i> , they.	Nom. <i>riao-ran</i> , they themselves.
Gen. <i>a</i> , their, their's.	Gen. <i>a-ran</i> .
Dat. <i>vóib</i> , to them.	Dat. <i>vóib-rean</i> .
Acc. <i>iaoo</i> , them.	Acc. <i>iaoo-ran</i> .

Sí, she, fem.

SIMPLE FORM.	EMPHATIC FORM.
Nom. <i>ri</i> , she.	Nom. <i>ri-re</i> , she herself.
Gen. <i>a</i> , her's, or her.	Gen. <i>a-ran</i> .
Dat. <i>ví</i> , to her.	Dat. <i>ví-rean</i> .
Acc. <i>i</i> , her.	Acc. <i>i-re</i> .

In the plural, *ri* is inflected like *ré*, as in English.

The word *péin*, self, is often postfixed to these personal pronouns for the sake of emphasis, as *mé péin*, I myself; *tú péin*, thou thyself; *é péin*, he himself, &c.

It should be here remarked, that *é*, *i*, and *iaoo*, are used as nominatives as well as accusatives in the Scotch Gaelic; and also in the Irish, after the assertive verb *is*, and after all passive verbs, as *is é*, it is he; *is i*, it is she; *is iaoo*, it is they; *ba h-é*, it was he, &c.;

bucalteap é, he is struck ; díbpeacó iao, they were banished. In ancient Irish manuscripts these pronouns have h frequently prefixed, for no apparent grammatical reason, as tucpat leo co Lughaiò h-é, “they took it with them to Lughaidh,” *Cor. Gloss.*, *voce Coipre Ópeccain*; Coirpri Musc, mac Conaire, tuc anap h-é a Ópeccnu, “Coirpri Musc, son of Conaire, brought it from Britain,” *Id.*, *voce Moig Eime*. And pi and pe are used after the assertive verb ip, as ip pi mwo i maeip, “this is the satire,” *Id.*, *voce Óaire*.

Eaò, or eò, is used for é in such phrases as the following, ip eaò, it is ; máipeacó, i. e. má ip eaò, if so it be ; if so. Eaò, when thus applied, refers to the subject, like the neuter *it* in Latin, or *it* in English, and may be defined as that form of the pronoun é used to refer to a clause of a sentence for its antecedent ; but it is never used except in connexion with the verb ip, or some particle which carries its force, as an eaò, is it ? ip eaò, it is ; ní h-eaò, it is not ; deipim gup ab eaò, I say that it is ; níop b'eaò, it was not ; ó naç eaò, since it is not. Some think that peacó is the Irish word corresponding with the English word *yes* ; but this is not the fact, for peacó is an abbreviation of ip eaò, which literally means *it is*.

The emphatic terminations of the pronouns are variously written in the ancient Irish manuscripts, as miþi and meþiu, for meþi, or miþe, I ; tuþai, for tuþa, thou ; eiþium, eiþioe, or eiþioein, for éþean, he ; iþioe, or iþioi, for ipi, she ; iao-þum, or iao-þan, for iao-þan. The termination þum, or þom, is used after the possessives, or genitives a, his, her, or their, for the sake of emphasis, when the last vowel of the preceding word is broad, as ní paib a n-Ériann dún amail a óún-þum, “there was not in Erin a fort like his fort.”—*Battle of Magh Rath*, p. 16. And þioe, or þium, when the last vowel of the preceding word is small, as Óubðiaò Óigai a cinn-þioe, i. e. “Dubhdiadh the Druid, was his name,” *Id.*, p. 46 ; A júil-þium, “his eye,” *Cor. Gloss.*, *voce Óiancecht*.

The emphatic increase for the first person plural is ne, or ni, whether the last vowel of the preceding noun be slender or broad, as “noéa n-i m aimpes fogairtep aít ap ngníompcto-ne, “tempus non dividitur sed opera nostra dividuntur.”—*Book of Ballymote*, fol. 171. And the best writers make the increase of the

genitive or possessive of the third person singular, feminine, always *rí*, as *a bpeath-rí*, “her award.”—*Vit. Moling.*

The substantive is always placed between these genitives, or possessives, and their emphatic postfixes, as *mo láim-rá*, my hand; *a g-cora-ran*, their feet; *ár g-cinn-ne*, our heads.—See the *Syntax*.

SECTION 2.—*Possessive Pronouns.*

The possessive pronouns are the same as the genitives of the personal pronouns, as above given, viz., *mo*, my; *do*, thy; *a*, his, or her's; *ár*, our's; *bap*, yours; *a*, theirs.

Some Irish grammarians will not allow that they are genitives; but it must at least be acknowledged that they are as much genitives as the English *mine*, *thine*, *his*, *our's*, *your's*, *their's*; but they are applied like the Latin *meus*, *tuus*, *suis*, to denote possession; and very rarely like *mei*, *tui*, *sui*, &c., to denote passion, though in some instances they may admit of a passive meaning, as *éamig ré d'á naphao*, he came to the killing of him, or, he came to *his* killing, i. e. *venit ad ejus jugulationem*.

These pronouns can never stand alone, like the English *mine*, *thine*, &c., without their substantives, i. e. we cannot say, “this is mine,” *ip é ro mo-rá*, but the noun must be expressed, as *ip é ro mo leabap-rá*, “this is my book.”

The word *péin*, self, is postfixed to the possessive as well as to the personal pronouns, for emphasis, as *mé péin*, I myself; *mo láim-rá péin*, mine own hand.

In ancient Irish manuscripts this word is written variously, *péirin*, *faðéirin*, *buðéirin*, *uoðeirin*, and *boðeirin*; and this variety of spelling in no small degree tends to render the language obscure and impenetrable to modern Irish scholars.

SECTION 3.—*Of the Relative Pronouns.*

The relative pronouns used in modern Irish are *a*, who, which, or what ; *noc*, who, which ; *naic*, which not; and *ta*, which sometimes signifies who, which, and sometimes of which, of what.

In the modern language the relative has no genitive form, but in the ancient manuscripts *ra* or *'ra* frequently occurs as its genitive, and we often meet a form which might be called a dative ; thus :

Singular and Plural.

Nom. *a*, who, which.

Gen. *ra*, or *'ra*, whose, of which.

Dat. *tarb*, *tanab*, *tianab*, to which.

The simple relative *a* sometimes has the force of *what*, *that which*, or *all that*, as *a b-puil beo de ðaoimib*, “all that are living of men ;” *a b-puil ó Oileac Néid go h-Ath Cliat Láirgean*, “all that is from Oileach Neid to Ath Cliath in Leinster.”

In the modern language the particle *oo*, sign of the past tense of the verb, and in the ancient manuscripts *no*, *nor*, *nor*, &c., often stand for the relative, as *cuirfeam ríor ann ro beagán oo b-peugáib na nua-Ðhall oo rghníos ap Eirinn*, “we will set down here a few of the falsehoods of the modern English who wrote on Ireland,” *Keat. Hist.*, p. 3 ; *muintir in fir nor macr'b*, “the people of the man whom he had slain,” *Battle of Magh Rath*, p. 78 ; *Brigít ban-dee no aófarasír filio*, “Brighit, a goddess, whom the poets worshipped,” *Cor. Gloss.*, *voce Brigít*; *Ocar iñ é ba bér*.

ⁱ *Keat. Hist.* p. 22.

occup̄ ba dlígeas̄ acu-rum, in tan buo n̄ig ó Uis̄ Neill in seirceirt no biās̄ r̄op̄ Eriño, cumas̄ h-e n̄ig Connacht no biās̄ r̄op̄ a láim̄ ðeir, "And the custom and law at this time was, that when the monarch of Erin was of the southern Hy-Niall, the king of Connaught should sit at his right hand," *Battle of Magh Rath*, p. 28.

In ancient manuscripts the following simple and compound forms of the relative are also frequently found; doneoch, for noč, who, which; an, or in, what, or that which; dia, for o'á, to or of whom, or which; vanat, vanas̄, vianas̄, for vanb', to whom, or which; īra, whose; 'ra, in whom, or which; nao, or nat, for nač, who not, or which not; as in the following examples: doneoch po gem occup̄ geimfer, "who have been, or will be born," *Id.*, p. 98; Amalgaidh, mac Fiachrach Ealgach, mic Dathi, o'á labhram a fheacnaircup, agur Amalgaidh, mac Dathi feirm, doneoc̄ o'faḡ-baidriom i m-breághair, noča n-fagam̄ genealač aict Clann Fhiarbhirḡ go ceačtar síob, "from Amhalgaidh, the son of Fiachra Ealgach, son of Dathi, of whom we have just spoken, and Amhalgaidh, the son of Dathi himself, *whom* we left in Bregia, I find no descendants, except the Clann-Firbis, who descend from either of them," *Tribes and Customs of Hy-Fiachrach*, p. 100; tac̄gað̄ na trí tríca taū, doneoch po b'feapp̄ im Tempairḡ, "there were offered him the three eastern cantreds, the best *which* are around Tara," *Battle of Magh Rath*, p. 132; po fióir iarlam̄ in do n̄ige-nas̄ an, "he then knew *what* was done there," *Cor. Gloss., voce Þaileng*; ní maist̄ an do gní, ol Paðruic, "what thou dost is not good, said Patrick," *Leabhar Breac*, fol. 15, b, a; vanas̄ aimm, "cui nomen est," *Battle of Magh Rath*, p. 104; ī e an τ-árho-þlaiz̄ Ua Ainnirech clíct̄ar vanas̄ cræb̄ coibneart̄a po ráidrium̄ riomanno, īra gært̄ occup̄ gnim̄, occup̄ gairced̄, īra blað, occup̄ bað, occup̄ beodačt̄, īra cloz̄ &c., moert̄ar annro bodearfa, "the monarch, the grandson of Ainnire, whose genealogy we have given above, is the prince *whose* renown and achievements, and feats, *whose* fame, valour, and vigour, *whose* celebrity, &c., are narrated henceforward," *Id.*, p. 100; 'ra tac̄rað̄ occup̄ 'ra tūmpairḡit̄, "in which they unite, and in *which* they meet," *Id.*, p. 98.

The exact meaning, or analysis, of oá, when used as a relative,

has not yet been satisfactorily explained. It is sometimes obviously made up of *oe* and *a*, of which, or, of what, as in the common phrase, *ní fúil duine dá o-táinig*, “there is not a man *of what came*” (i. e. of those that have existed); *co nád bí ní dá g-cluimeadó gan a bérí do g-lam-meabhræ aige*, “so that there was nothing *of what* he heard repeated that he had not distinctly by heart,” *Battle of Magh Ragh*, p. 284. In such cases it should be always written *o'a*, to give notice of its being compounded of the preposition *oe*, or *do*, of, and the relative *a*. But in other sentences it would appear to be put simply for the relative, as in the following examples: *ní feiōm fláeá ná fíp-laié duis-rí aipc fei-céamhnaip do éabairt ap mac deigfíl dá o-tiocfaid do éabairt a laí baig le a bunaid cemeoil a n-imarraigil ápo-ácaéa*, “it is not the act of a prince, or a true hero, in thee, to cast reflections on the son of any good man, *who* should come to give his day of battle to assist his relatives in the struggle of a great battle,” *Id., ibid.*; *gan cromaoi ap mán-foiè dá m-bí 'fan macaipne, ná ap bláe dá m-bí i lubgopt*, “without stooping to a fine flower *which* is in the field, or on a blossom *which* is in the garden,” *Keat. Hist., Preface*; *náp lóp leo ní do éabairt do gaé aon dá o-tiocfaid o'a iappairiò*, “that they did not deem it enough to give something to those who should come to ask it,” *Ibid.*; *oip ní fúil rícapuiòe ó jón alle dá rígríobhann uirpe*, “for there is not a historian from that forward *who* writes about her,” *Ibid.* In examples like the foregoing, it might be maintained that *o'a* is *oe a*, or *o'a*, *of which*; but when following *gaé*, each, every, and in other situations, it is, beyond dispute, a simple relative, as *bíos a fiaóndaire pín ap gaé gaípm rgoile dá o-tugádaip uáea*, “witness all the proclamations which they issued to invite the learned,” *Keat. Hist.*, p. 1; *an tì ap íple do na cuilimíb dá n-aistígionn iñ in b-pnoibhinnre Íalla*, “the lowest of the colonists who dwell in the English Pale,” *Id.*, p. 8. See more on this subject in Chap. VII., Section III., under the prepositions *do*, *oe*, and *o'a*, and also in the *Syntax*.

SECTION 4.—*Interrogative Pronouns.*

The interrogative pronouns are *cia*, or *cé*, who; *cá*, or *gá*, what, or where; *cath*, or *cneadh*, what.

Cá is never used in the province of Connaught, where *cia* is always used in its stead, as *cia b-puil ré*, where is he? for *cá b-puil ré*; but in the south of Ireland *cé* is used for *cia*, who, and *cá* to express where or what, as *ce h-é*, who is he? *cá b-puil tú*, where art thou? *cá talamh*, what land?

In ancient Irish manuscripts various other forms of the interrogative pronouns occur, as *cio*, *craigé*, who, what, where, as in the *Teagusc Righ*, *cio i f-dech do píg?* “what is good for a king?” *Craigé cóip nechtá píg?* “what are the just laws of a king?” Also, in an ancient Life of St. Moling, *cio aterf do fúl, a cléirig?* “what swelleth thine eye, O cleric?” *Craigé* is used even by Keating, as *craigé a anm?* “what is his name?” *Hist. Irel.*, p. 90. *Coic*, or *cuiic*, who, whose, and *cíapa*, whose, are of very frequent occurrence in old writings, as *noča n-fírtip mac dume cuiic d'u n-dénann ré cnuimne*, “the son of a man knows not for whom he maketh a gathering,” *St. Columbkille's Poem* (MS. Trin. Coll. Dubl., II. 3. 18.), p. 320; *no comairgeadh ciapa cen*, “*interrogaverunt eum cuius [caput] esset*,” *Cor. Gloss.*, *voce Coipe Ópe-cain*; *colamh runo cen cen*, ol Finn; *fínnta dúinn*, ol in Fiann coich h-i, “a body here without a head, said Finn; reveal unto us, said the Fians, *whose it is*,” *Id.*, *voce Onc*, *Cip* also occurs as if an abbreviation of *cioip*, as *cip liph*, “how many,” a phrase which occurs very frequently in the Brehon Laws.

SECTION 5.—*Of the Demonstrative Pronouns.*

The demonstrative pronouns are, *po*, this, these; *pín*, that, those; *píod*, or *úd*, yon. They are indeclinable, and the same in both numbers.—See the *Syntax*, Rule 32. But sometimes, when *po* follows a word

whose last vowel is slender, it is written *r̄i*, or *re*, and sometimes *reō*, as *n̄a h-aimripe r̄i*, “of this time^j;” and *r̄in*, when it follows a word whose last vowel is broad, is written *r̄an*, or *r̄oin*.

In ancient Irish manuscripts *inr̄in*, *inron*, or *inroīn* is used for *r̄in*, as *fíp inron* for *r̄iop r̄in*, “that is true,” *Cor. Gloss., voce Óri*; *tr̄i h-ingena in Dagda inr̄in*, “these were the three daughters of Dagda,” *Id., voce Óriğit*. *Sodam* is also often used for *r̄in*, as *fíp roodam*, “with that,” *Id., voce Deac*; and *inroī* is used for *ro*, as *ip r̄i inroī in aēir*, “this is the satire,” *Id., voce Óairé*. The *in*, or *in*, in these forms is probably a union of the article and the demonstrative pronouns *ro* and *r̄in*.

Ugao and *úcut* are used in the best MSS. for *úo*, *yon*, *yonder*, as *oip do báineoē Ópecán co n-a muntip uile ipin coipe ugao*, “for Breca with all his people were drowned in that [yon] whirlpool,” *Cor. Gloss., voce Coipe Ópecán*; *luiō Sáobh gur in r̄laib n-úcut*, “Sabia went to that [yon] mountain,” *MS. Trin. Coll. Dubl.*, H. 3. 17. p. 849.

SECTION 6.—*Of the Indefinite Pronouns.*

The indefinite pronouns are *éigin*, some; *gibé*, or *cibé*, whoever; *aon*, any; *eile*, or *oile*, other; *a céile*, each other; *gaic*, each, every; *gaic uile*, every; *cáic*, all in general; *ceactar*, or *neactar*, either; *an té*, or *an tí*, he who; *uile*, all. They are all indeclinable except *cáic*, which makes *cáic* in the genitive singular, as *a b-fiaðnaipé cáic*, in the presence of all.

Various forms of these pronouns occur in the ancient manuscripts, as *cecip*, or *cecib*, for *gibé*, or *cibé*, which is an amalgamation of the pronoun and verb *giba ba é*, or *ció ba é*, i. e. whoever it may be. *Nac* is used for *aon*, any, as in the follow-

^j Keat. Hist., p. 2.

ing examples: *m i n̄orat muimntip uaiþreć in piğ nać p̄neaghra p̄uirpri*, “the proud people of the king did not make her any answer,” *Battle of Magh Rath*, p. 18; *roat i n-a b-priēing cen nać n̄gnioṁ n-oirþeirc*, “they returned the same road without achieving any great exploit,” *Annals of the Four Masters*, *ad ann. 1398*; *n̄ po naćaigriot nać n̄i*, “they did not perceive any thing,” *Ibid.*; *cen nać cionn*, “without any crime,” *Id., ad an. 1468*. *Cać ae* often occurs for *gać aon*, every one; and *aon*, or *ano*, which is unknown in the modern language, is used in the ancient manuscripts to denote, certain, *quidem*, as *peac̄t n-anm*, a certain time, *una vice*, or *quodam vice*; *peac̄t aon*, on a certain occasion. *Apaill* is often used for *eile*, as *oo'n leat̄ apail*, “on the other side,” *Battle of Magh Rath*, p. 28. And *apoile*, or *alaílu*, for the modern *a céile*, each other, as in these examples: *tucc̄at taćap oia poile*, “they gave battle to each other,” *Annals of the Four Masters*, *ad an. 1233*; *po volþerþap pop alaílu*, “they rush at each other,” H. 3. 16, p. 60. *Alanaí*, or *alaíae*, is used to denote “the one,” and *apoile*, when following it, means “the other.” *Ólaipriop buða mo ala júil, ip duibitip oþuim in oáil in t-júil aile*, “bluer than the hyacinth was the one eye, and blacker than the back of the beetle the other eye,” *Leabhar na h-Uidhri*. *Ceaćap*, either, is often written *nećap* in old writings, as *áp ip nećap oib tic p̄pit*, “for it is either of them comes against,” *Battle of Magh Rath*, p. 12.

Some Irish grammarians have stated that *an té* means “he who,” and *an t̄i* “she who.” But no such distinction is made in correct Irish manuscripts or printed books, in which *an té* and *an t̄i* are used in the same sense, namely, “the person who,” without any reference to gender. That *an t̄i* does not mean “she who,” is evident from the fact that the feminine noun, when beginning with a vowel, would not take the prefix *t* before it in the nominative singular; and more so from the fact that *an t̄i* is frequently prefixed to the names of men as a mark of respect in the ancient Irish language, as *an t̄i Caillm*, *Book of Fenagh*, fol. 2, *et passim*; *in t̄i Suibne*, *Battle of Magh Rath*, p. 38; *an t̄i Cellach*, *Id.*, p. 42; *in t̄i Congal*, *Id.*, pp. 46, 64; *in t̄i Dubois Ó*, *Id.*, p. 46; *in t̄i Feisrooman*, *Id.*, p. 84.

SECTION 7.—*Of Pronouns compounded with Prepositions.*

The personal and possessive pronouns form a synthetic union with certain simple prepositions, so as to look like a simple word. The prepositions with which they are thus amalgamated are the following :

- | | |
|--|---------------------------------------|
| 1. <i>αγ</i> , at, or with. | 9. <i>i</i> , in. |
| 2. <i>απ</i> , on, or upon. | 10. <i>im</i> , or <i>um</i> , about. |
| 3. <i>αρ</i> , out of. | 11. <i>le</i> , or <i>pe</i> , with. |
| 4. <i>cum</i> , or <i>co</i> , to, towards. | 12. <i>o</i> , or <i>ua</i> , from. |
| 5. <i>ve</i> , off, or from. | 13. <i>pōim</i> , before. |
| 6. <i>vo</i> , to. | 14. <i>peacé</i> , beside. |
| 7. <i>ειοιρ</i> , <i>ιοιρ</i> , or <i>εαοαιρ</i> , be-
tween. | 15. <i>τap</i> , beyond, over, by. |
| 8. <i>fa</i> , <i>fo</i> , or <i>faοi</i> , under. | 16. <i>τρέ</i> , through. |
| | 17. <i>uaρ</i> , over, above. |

The student should commit the following combinations to memory, as they occur so frequently, and are so peculiarly characteristic of this language and its dialects. The observations which follow them are intended chiefly for those who desire to study the ancient language.

1. *Combinations with αγ, at, or with.*

SINGULAR.

- αγam*, with me.
αγao, or *αγat*, with thee.
αγe, with him.
αci, or *αce*, with her.

PLURAL.

- αγaνn*, with us.
αγaλb, with you.
αca, with them.

In ancient manuscripts we meet *ocum* for *αγam*; *ocut* for *αγao*, and *oca*, *occā*, and even *αci*, for *αγe*, with him (though in the modern language *αci* always means with her); *occu* and *acu* for *αca*.—See *Battle of Magh Rath*, pp. 42, 66, 67, 156. Ana-

logy would suggest that in all these combinations the third person singular feminine should end in *i*, but as the termination *e* is found in very good authorities, both forms have been here given.

It should be remarked that *aċu* often means *eorum*, or *de iis*, of, or among them, as in the common phrase *cui o aċa*, some of them; *gibe h-aċa*, "whichever of them," *Keat. Hist.*, p. 4; though the preposition never has this meaning when set before a noun. It should be here remarked, once for all, that in the union of the different prepositions with the second person singular the *t* of the pronoun is retained in the south of Ireland, but that in the north and west it is changed into *v*. Both forms are therefore given, as they are both borne out by authority.

2. *Combinations with aṇ, upon.*

SINGULAR.

oṛm, on me.

oṛt, on thee.

aṇ, on him.

uippe, or *uippi*, on her.

PLURAL.

oṛpānn, on us.

oṛpāb, on you.

oṛpa, or *oṛṭa*, on them.

In ancient manuscripts these combinations are generally written *foiṛm*, *foiṛt*, *faip*, *fuippi*, *foipaino* (emphatic form, *foipne*, or *oiṛne*), *foipai'b*, *foipb*, or *oiṛb*, *foipu* or *oṛeai'b*.—See *Battle of Magh Rath*, pp. 10, 12, 70, 74, 124, 160, 292, *et passim*. *Maiorit a ðeūra faip*, *gup ḫuit ṙpuč ó n-a foipai'b*, "his tears burst on him, so that streams of water flowed from his eyes," *Keat. Hist.*, p. 119; *di duillino faip-rium*, "two leaves upon him," *Cor. Gloss.*, *voce Fochlocon*. In the south of Ireland, *uippe*, on, "or upon her, is pronounced as if written *ēipṭi*; and in Connaught, *oṛeūid*; and *oṛpa*, or *oṛṭa*, on them, as if written *oṛṭa*, in Munster; and *oṛeūid*, in Connaught.

3. *Combinations with aṛ, out of.*

SINGULAR.

aṛam, out of me.

aṛat, *aṛat*, out of thee.

aṛ, out of him.

aṛte, or *aṛṭi*, out of her.

PLURAL.

aṛann, out of us.

aṛai'b, out of you.

aṛta, out of them.

Ar, out of him, is sometimes written app in ancient manuscripts.—See *Battle of Magh Rath*, p. 58. The forms for the other persons are the same as in the text, except that one short broad vowel is put for another *ad libitum*. In the south of Ireland they write these artam, artat, ar, arze, artann, artaib, arta.

4. Combinations with cum, or co, towards.

SINGULAR.

cugam, unto me.

cuガo, cuガat, unto thee.

cuige, unto him.

cuice, cuici, unto her.

PLURAL.

cuガann, unto us.

cuガaiб, unto you.

cuca, unto them.

These combinations of cum, or co, with the personal pronouns, are pronounced in the south of Ireland as if written cuガam, cuГat, cuige, cuГann, гcuaiб, cuГa, but in the north and west the g and c in the middle are distinctly pronounced.

5. Combinations with ve, off, or from.

SINGULAR.

viom, off me.

vioг, off thee.

ve, off him.

vi, off her.

PLURAL.

vinn, off us.

viб, off you.

viб, off them.

In ancient manuscripts, in which the diphthong io seldom or never appears, the orthography of these combinations is vim, vit, ve, vi, vinn, vib, viб, or viu, as am pull a m-beol гac duine viu, “the voice of penury in the mouth of each of them.”—*Aengus na n-aer*. In Connaught viб is pronounced as if written vaoбta, o, thick, which is not analogical, and not borne out by the authority of the written language. In the south of Ireland, and in the Highlands of Scotland, the o is always pronounced slender in these combinations, and correctly, if it be granted that the preposition is ve, not oo.—See *Stewart's Elements of Gaelic Grammar*, second edition, p. 129.

6. *Combinations with oo, to.*

SINGULAR.

oam, to me.

ouit, to thee.

oo, to him.

oi, to her.

PLURAL.

ouinn, to us.

ouib, oaoib, or oib, to you.

oib, to them.

It should be here remarked that the o in oam, ouit, oo, &c., is sometimes aspirated and sometimes not; that in the south of Ireland oam is generally pronounced oum, and sometimes even um, as Taibar oam oo lám, pronounced as if written taibar um oo lám. In ancient manuscripts ouit, to thee, is sometimes written oeit, as Ro bað níagac oeit co a tóig, Cupai, mac Daire o芬n-gloin, "Curai, son of Daire of the fine hands, would be obedient to thee with his house," *Cormacan Eigeas*. In Connaught the o in oi, to her, is pronounced broad and generally aspirated, as well as in oo, to him, which is not contrary to analogy, as being made up of oo and i, but in the south of Ireland the o in oi is always pronounced slender, and aspirated or not according to the termination of the word which precedes it. Thus, if the preceding word ends in an unaspirated consonant the o retains its natural sound, as taibar oi an t-aipgeas, give to her the money. But if it end in a vowel, or an aspirated consonant, the o is aspirated, as taig ré ói aipgeas agur ói, he gave to her gold and silver. This is the only analogy which the author could observe in regulating the aspirations of the initial consonant of the compound pronouns among the speakers of the Irish language in the south of Ireland, and he has found it borne out by the authority of the best Irish manuscripts of the seventeenth century, in which aspiration (which is not always attended to in ancient manuscripts) was carefully marked. The following examples, extracted from a beautiful manuscript, by John Mac Torna O'Mulconry, of *Keating's History of Ireland*, now in the Library of Trinity College, Dublin, will shew that the above rule is founded on the genius of the language of Ireland, as it was then spoken and written by one of the best hereditary expounders of the language in existence in the middle of the seventeenth century. Óo o-taig o芬nairg ói oi, "so that he gave her a chain of gold,"

p. 78; *ullmioisḡit pleiḡ móip n-vo*, “they prepare a great feast for him,” p. 100; *ag teac̄t a n-Éirinn do*, “on his arrival in Ireland;” p. 111; *iap m-beis̄ piče bliadain i b-plais̄iop Connacht do*, “after his being twenty years in the government of Connaught,” p. 115; *iap mar̄t̄am do t̄ri céo bliadain*, “after having lived three hundred years,” p. 117; *Tug Ciarán a mallaict̄ do*, “St. Ciaran gave him his curse,” p. 117; *Tug Guaire an dealḡ óip baoi 'n a bput̄ do ap̄ ron Dé*, “Guaire gave him the golden pin which he had in his garment, for the sake of God,” p. 119; *taipt̄iḡ recac̄t m-ba agup tarb̄ ap̄ a ron si*, “he offered her seven cows and a bull in return,” p. 120; *tpe b̄eis̄ umol do*, “for being obedient to him,” p. 123; *do b̄riḡ gup ab é tug folup an c̄piom̄ ap̄ t̄up doib̄*, “because it was he that first gave them the light of the faith,” *Ib.*; *go tillios̄ a n-Albam do*, till his return to Scotland,” *Ib.*; *tpe mar̄baó do ðeunam̄ do*, “for his committing of murder,” p. 124; *iap o-teac̄t 'na fiaonaíri do*, “on his coming into his presence,” p. 125; *iap o-teac̄t go piȝéec̄ Cháiril do*, “after his coming to the royal house of Cashel,” p. 143.

Dúinn, to us, or by us, is frequently, but incorrectly written *dúin*, and even *dún*, as “*craiḡ dún ag Dún Eachdach*, “we were a night at Dun Eachdach.”—*Cormacan Eigeas*.

In the west of Ireland, and most parts of the north, *do*, when combined with *ib̄*, ye, or you, is pronounced *doib̄*, and it is sometimes so written by Keating (see p. 144), and generally so by O’Molloy and Donlevy; but in the south it is always written and pronounced *diib̄*, the *o* being slender; but this is obviously not analogical, for it should be the form to represent the union of *oe*, off, or from, and *ib̄*, ye, or you.

7. *Combinations with eisip̄, or eisip̄i, between.*

SINGULAR.

eisip̄am, between me.

eisip̄as, or *eisip̄at*, between thee.

eisip̄ é, between him.

eisip̄ i, between her.

PLURAL.

eisip̄aunn, between us.

eisip̄aib̄, between you.

eisip̄ara, between them.

The preposition *eisip*, or *iip*, never amalgamates with the pronouns *é* or *i* in the singular number, and Haliday and O'Brien are wrong in writing them so. Many examples could be produced from the best authorities to establish this fact, as in the *Battle of Magh Rath*, *ap mcaib in aipo-riig eisip é ocul in t-uircap*, “before the king, and between him and the shot.”—p. 152. *Easraib* is often written *ettraib* in old manuscripts, as *ocul in pectmæc ceth cuippisep ettraib*, “and the seventh battle which shall be fought between you.”—*Id.*, p. 12. *Eatoppa*, between them, is variously written in old manuscripts, but *etuppu*, or *etoppu*, is the most usual form.—*Vide Id.*, p. 84, *et passim*.

In the modern language, when the two persons between which the relation expressed by *eisip* is denoted, are emphatically mentioned, the amalgamation of the pronoun and the preposition does not take place, as *eisip me agur iao*, between me and them; *eisip pinn agur é*, between us and him; *eisip mé agur i*, between me and her.

*8. Combinations with *fa*, or *fo*, under.*

SINGULAR.

fum, under me.

fuo, or *fut*, under thee.

foi, or *faoi*, under him.

fuite, or *fuisci*, under her.

PLURAL.

fum, under us.

fub, under you.

faea, under them.

The union of *fa*, or *fo*, under, and *é*, he, is variously written by modern Irish scholars *faoi*, *fuibe*, *faide*, &c., but *foi* is the form most borne out by authority: *Ricard na h-eocu fo*, “the steeds ran under him.”—*Battle of Magh Rath*, p. 82. In Munster this preposition is pronounced *fé*, and the union of it with the pronoun *e* is written *feig*, which, in the counties of Waterford and Kilkenny, is pronounced *feig* (the *g* not aspirated); but this is not to be approved of.

In Connaught *faea*, under them, is pronounced as if written *fubea*, or *fufa*, and in ancient manuscripts it is written *foeab* and *fuiteb*.—See *Battle of Magh Rath*, p. 70.

9. *Combinations with i, in.*

SINGULAR.	PLURAL.
i <small>onnam</small> , in me.	i <small>onnamn</small> , in us.
i <small>onnat</small> , or i <small>onnat</small> , in thee.	i <small>onnaib</small> , in you.
a <small>nn</small> , in him.	i <small>onna</small> , in them.
i <small>nnse</small> , or i <small>nnsi</small> , in her.	

In ancient manuscripts, in which the diphthong *io* seldom or never occurs, these combinations are written *innam*, *innat*, *an*, *inse*; *innamo*, *innatib*, *inotib*.—See *Battle of Magh Rath*, pp. 42, 56, 58, *et passim*. And the orthography is variously modified by putting one short vowel for another, and substituting *no* for *nn*, which renders the orthography exceeding unfixed and uncertain.

10. *Combinations with im, or um, about.*

SINGULAR.	PLURAL.
u <small>مام</small> , about me.	u <small>ماين</small> , about us.
u <small>ماو</small> , or u <small>ماز</small> , about thee.	u <small>مايib</small> , about you.
u <small>مه</small> , about him.	umpa, about them.
u <small>مپه</small> , or u <small>مپی</small> , about her.	

The preposition with which these are combined is more frequently written *im*; but I have retained the *um*, as the form adopted by other grammarians, and that most conformable with the modern pronunciation. In ancient manuscripts they are written *imum*, *imut*, *imi*, *impı*, *imuno*, *imuib*, *impu*, with several variations, caused by substituting *u* for *i* in the first syllable, by doubling the *m*, and one short vowel for another.—See *Battle of Magh Rath*, pp. 36, 37, 38, 48, 50, 170, 172, 186.

11. *Combinations with le, or pe, with.*

SINGULAR.	PLURAL.
l <small>ام</small> , leam, or p <small>ام</small> , with me.	linn, or pinn, with us.
leat, or p <small>ات</small> , with thee.	lib, or pib, with you.
leip, or p <small>اپ</small> , with him.	leo, or pu, with them.
lé, léi <small>چے</small> , or p <small>اچہ</small> , with her.	

It should be here remarked, that the preposition *pe*, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, *le* being invariably used in its place. In ancient manuscripts *fpi* is very frequently used instead of *le*, or *pe*; and the combinations which it forms with the pronouns are as follow: *fpi*m, *fpi*t, *fpi*r, *fpi*a, *fpi*nn, *fpi*b, *fpi*u. We also meet in very correct manuscripts the forms, *lem*, *lat*, *laŋ*, *le*, *lenn*, *lb*, *leo*. For these various forms, the reader is referred to the *Battle of Magh Rath*, pp. 10, 14, 24, 32, 34, 40, 44, 48, 50, 58, 66, 68, 74, and *Annals of the Four Masters*, *passim*. In *Cormac's Glossary*, *voce Coípe Óspecáin*, *fpi*u is translated by the Latin *eis*, *ocur aobeaft fpi*u, “*et ille eis dixit.*” In Mac Quig’s edition of the Irish Bible, *leact* is used throughout for *leat*, with thee; but there is no authority for this form, except the pronunciation of the living language in parts of the counties of Westmeath and Longford.

12. Combinations with o, or ua, from.

SINGULAR.

- uaim*, from me.
- uait*, from thee.
- uaō*, from him.
- uaie*, or *uaeti*, from her.

PLURAL.

- uainn*, from us.
- uaib*, from you.
- uaeia*, from them.

These combinations are pronounced in the south of Ireland as if written *buaim*, *buait*, *buai*g, *buainn*, *buai*b, *buaeia*.—See *Observations on the Gaelic Language*, by Richard Mac Elligott, published in the Transactions of the Gaelic Society of Dublin, p. 21. And this form is found in manuscripts of considerable antiquity, as in an old life of St. Ceallach, of Kilmore Moy, written in vellum: *naŋatup co cill ele baŋi ɔariŋo buaeia*, “they came to another church which was not far from them.”

Uaō, from him, is variously written, *uaō*, *uaio*, *uaia*, and *uaie*.—See *Battle of Magh Rath*, pp. 50, 64, 232, 264, where it is written *uaia*. In the Book of Lecan it is generally written *uaō*; but Duard Mac Firbis writes it both *uaō* and *uaia*, as *Conaō uaō*

ainmniúg̑eap, "so that it is from him the carn is named," *Tribes and Customs of Hy-Fiachrach*, p. 100; Caoð, mac Cobhthaig̑, iñ uaða Ceneul Caoða, "Aodh, the son of Cobhthach ; from him the Cinel Aodha are descended," *Id.*, p. 54. It is difficult to decide, from the present pronunciation in the different provinces, which is the true form, but analogy would suggest that the last vowel should be slender. Uaða, from them, is pronounced in the province of Connaught as if written uaðu, and in ancient manuscripts is often written uaðib.—See *Battle of Magh Rath*, p. 38.

13. Combinations with poim̑, before.

SINGULAR.

- poim̑am, before me.
poim̑o, or poim̑at, before thee.
poim̑e, before him.
poim̑pe, or poim̑pi, before her.

PLURAL.

- poim̑ann, before us.
poim̑ib, before you.
poim̑pa, before them.

In ancient manuscripts these combinations are often written, pemum, pemut, or pomut, peme, peimpe, pemuino, pemuib, pempu.—See *Battle of Magh Rath*, pp. 34, 42, 70, 74, 92, 96. But the o is also used in the oldest authorities.

14. Combinations with reac̑, beside.

SINGULAR.

- reac̑am, by, or beside me.
reac̑ao, or reac̑at, by thee.
reac̑ é, by him.
reac̑ i, by her.

PLURAL.

- reac̑ann, by us.
reac̑ib, by you.
reac̑a, by them.

In ancient manuscripts these combinations are written peac̑am, recaz, &c.; or pscham, pschat, &c.; and reoc̑am, &c., is sometimes to be met with.

15. Combinations with tap̑, beyond, over.

SINGULAR.

- thop̑m, over me.
thop̑t, over thee.
thaiþip̑, over him.
thaiþip̑re, or thaiþip̑ri, over her.

PLURAL.

- thoppainn, over us.
thoppaiib, over you.
tháppra, or tháppra, over them.

In ancient writings ἐάπρα, over them, is most generally written ταιρρίβ.—See *Battle of Magh Rath*, p. 194.

16. *Combinations with τρέ, through.*

SINGULAR.

- | | |
|-------------------------------|-----------------------|
| τρέσομ, through me. | τρέινη, through us. |
| τρέσοτ, through thee. | τρέβ, through you. |
| τρέσο, through him. | τρέστα, through them. |
| τρέσε, or τρέσι, through her. | |

PLURAL.

In ancient writings these combinations are often written τρίμ, or τρεομ, τρίτ, or τρεοτ, τρίσ, τρίνη, τρίβ, τρίτυ, τρεμπυ, or τρεομπα.—See *Battle of Magh Rath*, pp. 194, 202. Ρομ ιμοερδ
co mó̄r τρεοτ, “I was much reviled for thee,” *Vit. Moling*. In the province of Connaught, τρέστα is pronounced as if written τρίσφύ, but τρέστα in Munster.

17. *Combinations with υψ, over, above.*

SINGULAR.

- | | |
|------------------------------|---------------------|
| υψράμ, above me. | υψράνη, above us. |
| υψραο, or υψρατ, above thee. | υψραϊβ, above you. |
| υψρα, above him. | υψρατα, above them. |
| υψρτε, or υψρτι, above her. | |

PLURAL.

These combinations are never used in the spoken language in any part of Ireland, the phrase ορ μο ćionn, &c., being substituted for υψράμ; but it is of frequent occurrence in ancient manuscripts, with the spelling modified as usual, as will appear from the following examples: Χρίτ ἵραμ, Χρίτ υψράμ, Χρίτ νερρύμ, Χρίτ τυαχθύμ, “Christ beneath me, Christ above me, Christ to my right, Christ to my left,” *Hymn of St. Patrick*, in *Liber Hymnorum*; bennacht Óe αταρ υψράμ, “the blessing of God the Father over me,” *Bishop Sanctan’s Hymn*, *ibid.*; πο εριγ α ნրս mileo ουρ α ეն շալե բոլ բոլւաման υψրա, “his heroic fury rose, and his bird of valour fluttered over him,” *Battle of Magh Rath*, p. 32. Ηυψρτιβ, or υψρτιβ, the b not aspirated, is the form generally used in old manuscripts to express *over them*, though,

according to the analogies of the modern language, it would rather mean *over you* (*ye*): *ocup Domnall mac Aedha féris, i n' áipor-pígi fop Ériinn uairtib rín uile*, “and Domhnall, son of Aedh, himself in the sovereignty of Erin over all these,” *Id.*, p. 24; *fíl uairtib fhi h-uairp fepgí, nél na folá fopóeरgí*, “there is over them a cloud of deep red blood,” *Id.*, p. 78; *neoill etarbuasach uairtib*, “hovering clouds over them,” *H. 3. 18.* p. 60.

The emphatic postfixes of these combinations are nearly the same as those of the personal and possessive pronouns with which the preposition is amalgamated, viz., *ra* for the first and second person singular; *rean* for the third person singular; *ne*, or *ní*, for the first person plural; *ra*, or *re*, for the second person plural; and *ran*, or *rean*, for the third person plural.

The possessive pronouns also amalgamate with the pronouns, but not so extensively as the personal pronouns. The following are the principal combinations of this class :

1. Combinations with *aς*, or *go*, with.

SINGULAR.

com, or *gom*, with my.

cot, or *got*, &c., with thy.

con, with his, with her's.

PLURAL.

coáp, *cóp*, to our.

co bap, to your.

coná, with their.

2. Combinations with *do*, to.

SINGULAR.

vom, to my.

vov, *vot*, to thy.

vá, to his, to her's.

PLURAL.

váp, to our.

vabap, to your.

vá, to their.

In ancient manuscripts *via* is very frequently used for *vá*, to his, her's, its, or their, as *via bennachaó*, “for its blessing, i. e. for the blessing of it,” *Battle of Mugh Rath*, p. 26; *via bian-piude*,

"of its hide," *Cor. Gloss.*, *voce Cepċaill*. 'Dá, and even 'cá, which is a combination of αγ, at, and α, his, her's, their's, is very often used in old writings, and in the living language, in some parts of Ireland, for o'α, as 'gá b-riatúğat, "to welcome them," *Battle of Magh Rath*, p. 30; bui gá feit̄em co fata, "and was viewing him for a long time," *Id.*, p. 72.

3. *Combinations with po, under.*

SINGULAR.	PLURAL.
po'm, under my.	poap, pop, under our.
po'o, under thy.	po bap, under your.
pona, under his, her's.	pona, under their.

4. *Combinations with i, in.*

SINGULAR.	PLURAL.
am, in my.	'náp, in our.
ai, at, in thy.	ann bap, in your.
iona, or ina, in his, or in her's.	iona, or ina, in their.

5. *Combinations with le, with.*

SINGULAR.	PLURAL.
lem, with my.	le áp lep, with our.
leo, or let, with thy.	le bap, with your.
lena, with his, her's.	lena, with their.

In old manuscripts written lem, ppim, &c. The n in lena, which is merely inserted for the sake of strength and euphony, is not used in the Scotch Gaelic, which often causes a disagreeable hiatus in that dialect; and the Irish use of the euphonic n has been admired by the Erse grammarians. Stewart writes thus on this subject, in a note on the possessive pronoun a, in the second edition of his Gaelic Grammar, p. 70: "The Irish are not so much at a loss to avoid a *hiatus*, as they often use 'na,' for 'a,' *his*, which the [Scotch] translators of the Psalms have sometimes judiciously adopted, as—

‘An talamh tioram le na laimh
Do chruthaich e 's do dhealbh.’”

Psalm xcv. 5.

6. *Combinations with ó, from.*

SINGULAR.	PLURAL.
óm, from my.	óar, ór, from our.
óð, ót, from thy.	ó þar, from your.
óna, from his, her's.	óna, from their.

Modern grammarians, however, think that it would add much to the clearness of the written language if these combinations were separated by hyphens and apostrophes, and they recommend iona, cona, poná, lena, óna, trena, to be written i n-a, co n-a, po n-a, le n-a, ó n-a, tñé n-a; and vú, váp, &c., to be written v'ú, v'áp, &c., and an apostrophe to be used where a vowel is omitted at the end, as óom', óoo', lem', tñem', &c.

The emphatic particles added to these combinations are the same as those postfixed to the combinations of the prepositions and the personal pronouns, with this difference, however, that they always follow the nouns to which the possessive pronouns belong, and become broad or slender according to the last vowel in such nouns.

Thus, if am' céann, in my head, be rendered emphatic, the emphatic particle will be placed, not after am', but immediately after the substantive, and its vowel must agree in class with the characteristic, or last vowel of the substantive, thus : am' céann-þa, where, it will be observed, that the a in þa agrees in class with the a in céann; but if the last vowel of the substantive be slender, then that of the emphatic particle will be slender also, as am' láim-þe, "in my hand;" a muinnitíp-þiðe, "his people."—*Cor. Gloss., voce Coípe Þreccam.*

And if the substantive be immediately followed by an adjective, the emphatic particle will be placed after such adjective, as am' láim deir-þe, in my right hand.

CHAPTER V.

OF VERBS.

THERE are three kinds of verbs, namely, active, passive, and neuter. They are inflected by voices, moods, tenses, numbers, and persons.

SECTION 1.—*Of the Moods and Tenses.*

The moods are four, viz., the indicative, imperative, conditional, and infinitive, and some of the irregular verbs have a subjunctive mood.

The inflections of verbs, like those of nouns, are made by changes on the termination. Changes also take place at the beginning, but they are more for the sake of euphony than sense (though they sometimes help to point out the moods and tenses), and are caused by certain particles prefixed, which may frequently be left understood.

The same particles which are postfixed to personal pronouns are also subjoined to verbs for the sake of emphasis, as *piṭim*, I run, *piṭim-pe*; *ólaim*, I drink, *ólaim-pe*; *ólaip*, thou drinkest; *ólaip-pe*; *ólaid*, they drink, *ólaid-pean*.

The following examples will shew the use of these terminations in correct MSS.: *mapb-ṛa me*, “kill thou me,” *Keat. Hist.*, p. 76; *an g-céim baoi-ṛiom a b-platičor Mumian*, “while he was in the

sovereignty of Munster," *Id.*, p. 142; *ap ba ip in carput no genair-pioen*, "for he was born in the chariot," *Cor. Gloss.*, *voce Cormac*; *do b'epam-ne ce c' fortach picta a leap duitt*, "we will give thee every necessary assistance," *Vit. Moling*.

There are five tenses of the indicative mood, active, namely, 1, the simple present; 2, the consuetudinal, or habitual present; 3, the preterite, or simple past; 4, the consuetudinal past; and, 5, the future.

1. The simple present tense of an active verb denotes action in progress in this instant, or now, as *ceilim*, I conceal, Lat. *celo*.

2. The habitual, or consuetudinal present, expresses extended or habitual action, as *ceileann pé*, he conceals, or is used to conceal.

The present tense in English has frequently this force, as "he resides in Dublin," in which *resides* has the same meaning as the consuetudinal present in Irish, *comnuíóeann pé a m-baile Cíche cliač*, i. e. he usually resides, &c. The Irish attempt to introduce this tense even into English, as "HE BEES," "he does be," &c.

3. The simple past tense signifies past unextended action, as *ceileap*, I concealed, Lat. *celavi*.

4. The consuetudinal past denotes past extended or habitual action, as *ceilinn*, I used to conceal, Lat. *celabam*.

This tense is frequently used in Irish conversation, and hence the Irish are fond of it even in English, as "he used to be living in Dublin," or "he did be," &c.

5. The future tense simply foretells, as *ceilfead*, I will conceal, Lat. *celabo*.

There are two modes of expressing the persons; the first, and that now most generally used in the spoken

language, particularly in the province of Ulster, is the analytic form of the verb, with the pronouns separately expressed; the other, which is more general in the south of Ireland, and was used in the ancient language, is the synthetic form, in which the pronoun is concealed in the termination of the verb.

When the pronouns are separately expressed the verb has a common form for all the persons, singular and plural, as *ceilfiō mé*, I will conceal; *ceilfiō tú*, thou wilt conceal; *ceilfiō ré*, he will conceal; *ceilfiō rinn*, we will conceal; *ceilfiō rīb*, ye will conceal; *ceilfiō rīo*, they will conceal; the termination *fiō* being common to all the persons.

In this particular the Irish language nearly agrees with the colloquial dialect of the English, in which the verb varies its termination in the third person singular only, as :

SINGULAR.	PLURAL.
1. I call, <i>voco.</i>	1. we call, <i>vocamus.</i>
2. you call, <i>vocas.</i>	2. you call, <i>vocatis.</i>
3. he calls, <i>vocat.</i>	3. they call, <i>vocant.</i>

In the preter-imperfect tense of the English verb this agreement is still closer, thus :

SINGULAR.	PLURAL.
1. I called, <i>vocavi.</i>	1. we called, <i>vocabimus.</i>
2. you called, <i>vocabisti.</i>	2. you called, <i>vocabistis.</i>
3. he called, <i>vocavit.</i>	3. they called, <i>vocaverunt.</i>

Some Irish writers, however, among whom may be reckoned the two of the most remarkable Irish antiquaries of the seventeenth century, namely, Dr. Keating and Duard Mac Firbis, use the synthetic form of the verb in the present and future tenses of the indicative mood, when the third person plural is expressed, as *ceilio rīo*, they conceal; *ceilfiō rīo*, they will conceal. But in

the past tense this could not be done, for *ceileadh píos* would be incorrect, and seems to warrant the conclusion, that the introduction of the termination *io* for *iō*, in the other two tenses, is not analogical. When, however, the nominative is a substantive, the synthetic termination is retained, as *ceileadh doine an níos fín*, “men concealed that thing.”

When the personal pronoun is not expressed separately, the verb has a distinct terminational form (which in reality indicates the pronoun), for all the persons except the third person singular, with the termination of which the pronoun is never synthetically combined; and the form for this person, which ends in *iō*, or *aīō*, in the present and future tenses of the indicative, is that which is adopted for all the other persons, singular and plural, in the analytic form of the verb, when the pronouns are separately expressed. The two forms are here given, with their English and Latin parallels.

Analytic Form.

SINGULAR.

1. *ceilidh mé*, I conceal.
2. *ceilidh tú*, thou concealest.
3. *ceilidh sé*, he conceals.

PLURAL.

1. *ceilidh fínn*, we conceal.
2. *ceilidh pib*, ye conceal.
3. *ceilidh píos*, they conceal.

Synthetic Form.

SINGULAR.

1. *ceilim*, *celo*.
2. *ceilip*, *celas*.
3. *ceilidh sé*, *celat ille*.

PLURAL.

1. *ceilimíos*, *celamus*.
2. *ceilísi*, *celatis*.
3. *ceilios*, *celant*.

As the third person singular has no synthetic form, the pronoun must be always expressed, unless it be understood, where the construction of the sentence permits an ellipsis of it. Indeed, it is very convenient in this, and all other languages, that this person

should be always expressed, because the third person is generally absent, and it becomes, therefore, necessary to express the pronoun, to denote its gender; whereas the first and second persons, being always supposed to be present, there is no necessity of marking any distinction of gender in them.

It will be observed that in this particular the Irish essentially differs from the classical languages; for although in Latin it is correct to say *tu legis, vos negligitis*, yet in Irish we cannot say *ceilim mé*, or *ceilip tú*, but *ceiliò mé*, *ceiliò tú*; for as the verbal termination is actually the personal pronoun amalgamated with the verb, it would be obviously redundant to place the pronoun after this termination, which would be in reality expressing the pronoun twice.

To explain this, it must be observed, that the word *ceilim*, I conceal, is as much a compound of the verb *ceil*, conceal, and the pronoun *mé*, I, as the word *cigam*, with me, is of the preposition *cig*, with, and me, I; and as it would be clearly tautology to place me after *cigam*, so would it be equally redundant to place it after *ceilim*; hence, whenever *mé* occurs after the synthetic form of any verb active we know it to be not the nominative, but the accusative, governed by the verb; for example, *ceilim me* would not mean "I conceal," but "I conceal me," or "I conceal myself." The other persons are much more disguised in the verb than the first person singular, as *ceilimio*, for *ceil i mìn*^k; but the same disguising also takes place in the combination of the pronouns with the prepositions, as *pompa*, before them, for *pom iao*; *leo*, for *le iao*, &c.

Notwithstanding this evident principle of the language, some writers, following the analogies of Latin, often place the pronoun after the synthetic form of the third person plural, in the present and future tenses of the indicative mood.—See above.

^k So much is the termination *mio*, or *maio*, considered to contain the pronoun, that some Irish scholars consider it an old form of the pronoun retained in the verb, though obsolete as a per-

sonal pronoun. The author has also often heard young persons use it for the pronoun, as *cuipeao* *maio-ne go o-ri tuja*, for *cuipeao pinne*, &c., "we were sent to thee."

Each of the tenses has a *relative* form ending in *ap*, *eap*, or *iop*, in the present and future tenses of the indicative mood in the modern language, but licentiously varied in the ancient language to *ar*, *or*, *ur*, *er*, *ir*, *iur*, but in all the other tenses it is like the form for the third person singular, as *a ceileap*, who conceals; *a ceilpeap*, who will conceal; *a ceil*, who concealed; *a ceileas*, who used to conceal.

This rule is sufficient to point out the relative form with sufficient accuracy, and it will not be, therefore, necessary to repeat the relative form in each tense, in giving the conjugation of the verb, as Haliday has done.

This form of the verb in *ap* is also used as the historic present; namely, when the present tense is put for the past, to express that an action now passed was, at the time of which we speak, present, as *tóghap a lám*, he raises his hand, i. e. he was, at the time we speak of, in the act of raising his hand.

In ancient MSS. this termination is variously written, *ar*, *er*, *ir*, *or*, *ur*, *iur*, exactly like the variations of the relative termination, as will appear from the following examples, selected from various manuscripts of authority: *Foearthair Colam Cille eclair i Rraírainn Oiréar Óreag*, *ocur fagbar Colmán Óeoċain intē*, “Columbkille *erects* a church on Rachrainn [an island] of the east of Bregia, and *leaves* Colman, the Deacon, in it,” *Leabhar Breac*, fol. 16, b, a; *fagbur na filiō ar a h-aile*, *ocur tímnaip ceileabhráo oóib*, “he then *leaves* the poets, and *bids* them farewell,” *Battle of Magh Rath*, p. 42; *ruióir in filiō aici fop taeb na telca*, *ocur iarrfaiġir feclu oe*, “the poet *sits* down with him on the side of the hill, and *asks* him the news,” *Id.*, p. 67; *eiřgir an níg óia aðar*, “the king *rises* from his pillow,” *Book of Fermoy*, fol. 52; *ceiliobhráir oóib iap rún*, *agur tpiallair go n-a céo*

laoč o' fíor a lunge, "he then *bids* them farewell, and *proceeds* with his hundred heroes towards his ship," *Keat. Hist.*, p. 51.

This termination is also used in the simple present tense, and even in the future of the indicative, as ciò rió iarrupr níg Témpač, "though the king of Tara seeks peace," *Battle of Magh Rath*, p. 42; ceć ni cinoęř Óia oo neoch, "whatever God *destines* for a person," *St. Columbkille* (H. 3. 18.); AṄ Sru, mac Easru r̄gáupr Parthalón agup clanna Neimhio pe poile, "In Sru, son of Easru, Parthalon and the Clann Neimhidh branch off from each other," *Keat. Hist.*, p. 33; cnám éirg ḫluicpear, "the bone of a fish which he shall swallow," *Id.*, p. 90; mcp foillriǵiop an pann, "as this quatrain shews," *Id.*, p. 50.

To account for the initial changes which will appear in the conjugation of the verb, it will be necessary to give here a list of such particles as aspirate the initial consonant of all regular, and most of the irregular verbs¹:

1. Ap, whether (an abbreviation of an, whether), and po, sign of the past tense. This is never prefixed but to the past tense, as ap céil re? did he conceal?

2. Do and po, signs of the past tense, as do céileap, or po céileap, I concealed.

3. Gup, that (compounded of go, that, and po, sign of the past tense), as gup céilip, that thou didst conceal. This is never used except before the past tense, save only in its union with the assertive verb ip, or ab, as gupab é, that it is he.

4. Má, if, prefixed to all the tenses of the indicative mood, as má ceilim, if I conceal; má ceileap, if I concealed; má céilpeao, if I will conceal; má céilpeap é, if it will be concealed.

5. Map, as, like as; map foillriǵeap an file, "as the poet shews;" map a n-abap, "where he says," *Keat. Hist. Irel.*, p. 41.

¹ The irregular verbs deipim, some exception.
I say, and fagam, I find, offer

6. **Nácap**, which not, that not, *ut non*; as **nácap céil ré**, that he did not conceal. This is compounded of **ná** and **po**, sign of the past tense, and is often contracted to **náp**, as **Deirim-ré náp céil**, I say that he concealed not.

7. **Ní**, not, *non*; prefixed to the present and future, as **ní céilim**, I conceal not; **ní céilfir**, thou wilt not conceal.

8. **Níop**, not. This, which is compounded of **ní**, not, and **po**, sign of the past tense, is never prefixed except to the past tense, as **níop céil**, he did not conceal.

9. **Nočap**, not; as **nočap fágaib**, “he did not leave,” *Keat. Hist. Irel.*, p. 44.

10. **Sul**, before; as **rul céilfeap é**, before it will be concealed.

Do is the only simple prefix used in the modern language to denote the past tense, **po** being never employed, except as contracted in the combinations **ap**, **gup**, **nácap**, **náp**, **níop**, which, as has been said, are abbreviations of **go po**, **ná po**, **ná po**, **ní po**. But in ancient MSS. various particles are used, as **ao**, **at**, **att**, **oo**, **oap**, **po**, **fop**, **no**, **noj**, **not**, **ra**, **ro**, **roor**, **rop**, **ron**, **rop**, **not**; and these frequently carry the force of the relative *a*, *who*, and even of a personal pronoun in the accusative case, as shall be shewn in the Syntax.

Stewart has fallen into a great error in saying (*Gaelic Grammar*, second edition, p. 84, note *z*), that **ono** is used in one Irish MS. of high authority as a prefix to the preter tense, for the **ono**, which occurs in ancient MSS., is an expletive particle, having nearly the same force as the Latin *autem*, or *vero*, or the Greek **δὲ** or **ἀλλὰ**, as I shall shew in treating of Adverbs and Conjunctions.

The **níop** of the modern language is generally written **níp** in ancient writings, and sometimes **ní po**, as **ní po círi**, “he did not delay.”—*Battle of Magh Rath*, p. 46.

In most parts of Ireland **rul**, *before*, has some syllable postfixed, as *a*, *pá*, *má*; but such postfixes are seldom found in correct manuscripts. The following examples of its use occur in John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*: **rul rúgadó Abrahám**, “before Abraham was born,” p. 30; **rul támhig Pátriuc** *a n-Éirinn*, “before St. Patrick came to Ire-

land," p. 41 ; *rul oo ḥionnṛgam Feniūr an ṡgol*, "before Fenius began the school," p. 43 ; *rul laibheoram ap ḥriall Niul ḫn Scītia oo'n Eīgīpt*, "before we shall speak of Niul's departure from Scythia for Egypt," p. 44 ; *rul oo ḥriallaoap mic Ippael ṭpe Mhuir Ruaio*, "before the sons of Israel passed through the Red Sea," p. 47 ; *rul fucap bář*, "before he died," p. 111 ; *rul ṭangaoop ḫaill a n-Eīpinn*, "before the English came to Ireland," *Ibid.* ; *rul páinig an láčair*, "before he reached the spot," p. 124 ; *rul páinig leip réim teac̄t*, "before he himself could come," p. 167 ; *rul fáp críochnúigio Í*, "before it was concluded," p. 174.

In some parts of the county of Kilkenny, *rul* is pronounced *reap* ; but this is a mere local barbarity.

The following particles cause ellipses of such consonants as admit of eclipsis, and require *n* prefixed to initial vowels :

1. **An**, whether; Lat. *an* ; as *an ḡ-ceilip?* Dost thou conceal ?
2. **Do**, that ; *ut*, or *utinam* ; as *go ḡ-ceilip*, that thou conceal-est, or, mayest thou conceal.
3. **Dá**, náp, if ; in the past tense; sign of the conditional mood, as *dá ḡ-ceilfimn*, if I would or should conceal.
4. **Iap**, after ; as *iap ḡ-ceilt*, after concealing. But this is placed before verbal nouns, and is never used before any tense of the indicative or other moods.
5. **Map a**, where, in which ; as *map a n-oeip*, where he says.
6. **Muna**, unless ; as *muna ḡ-ceilfip*, unless thou wilt conceal.
7. **Nac̄**, which not, that not, *non, nec, neque, qui non, anne* ; as *oeipim-pe nač ḡ-ceilim*, I say that I conceal not ; *an té nač ḡ-ceileann*, he that does not conceal. This becomes *načap* and *náp* in the past tense.
8. **Noča**, not ; as *noča ḡ-ceilim*, I do not conceal. This causes *n* to be prefixed to *p*, as *noča n-phaġam*, we do not find ; *noča n-fízip mac duine cuié o'a n-oeánann ré cphimne*, "the son of a man knoweth not for whom he maketh a gathering," *St. Columkille's Poem*, in H. 3. 18., p. 320.

When the relative α , who, is preceded by a preposition expressed or understood, the initial consonant of the verb which immediately follows it will be eclipsed, if of the class which admits of eclipse; and if the initial of the verb be a vowel it will have n prefixed; as $\bar{o} \alpha$ $\bar{d}\text{-támh}$, from whom came; $\bar{o} \alpha n\text{-eipígeann}$, from which rises; but if the particle ρ , or an abbreviation of it, follows the relative α , then the initial consonant of the verb immediately following it will be under the influence of this particle, and suffer aspiration instead of eclipse, as $O\ddot{o}am óp \bar{f}áramap$, i. e. $O\ddot{o}am ó \alpha \rho$ $\bar{f}áramap$, “Adam from whom we have sprung.”

In the counties of Kilkenny, Waterford, and Tipperary, $na\acute{c}$ is generally pronounced $ná$; except in those situations where the assertive verb ν is understood; as $\nu eipim-pe na\acute{c} b\text{-fuil}$, pronounced as if written $\nu eipim-pe ná fuil$. In John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*, the initial of the verb is never eclipsed after $na\acute{c}$; ex. $Ráisib\bar{o} Mo\acute{c}uodá \nu \bar{p}ir ná \tau eac\tau aib$ $na\acute{c} fuicfiobh$, $\sigma gur na\acute{c} \tau r\acute{e}igfiobh Ra\acute{c}ain$, “St. Mochuda says to the messengers that he would not leave or depart from Rathain.”—*Keat. Hist.*, p. 130. When ν is understood, the \acute{c} is pronounced in these counties, as $\nu eipim-pe na\acute{c} é$, I say that *it is* not he; $mea\acute{r}aim na\acute{c} ea\acute{o}$, I suppose *it is* not.

SECTION 2.—*Of the Assertive or Impersonal Verb* ν .

The simplest verb in this language is ν , which corresponds with the *copula* of logicians, and may with propriety be called the assertive verb. In the modern language it always takes the accusative forms of the pronouns \acute{e} , i , and $ia\acute{d}$, after it, and is thus inflected:

INDICATIVE MOOD.

Present tense, ḫ, it is.*Past tense*, ba, it was.*Future tense*, bu᷑, it will be.

SUBJUNCTIVE MOOD.

gup ab, that it is.

CONDITIONAL MOOD.

o᷑ m-ba᷑, if it were.

gē m-ba᷑, though it were.

Although these are the usual and most correct forms of this verb, still a variety of spellings occur in ancient, and even in modern MSS. and books, to the no small confusion of the learner. These shall be here set down :

INDICATIVE MOOD.

Present tense, ḫ, ar, it is.*Past tense*, ba, bu᷑, fa, pobao, pob, pop, it was.*Future tense*, bu᷑, bu᷑, bi᷑, pu, it will be.

SUBJUNCTIVE MOOD.

gup ab, copb, that it is.

CONDITIONAL MOOD.

o᷑ m-ba᷑, oamao, oiamao, if it were.

gē m-ba᷑, gēma᷑, though it were.

co m-ba᷑, comao, cumao, conio, so that it might be.

A synthetic union of this verb with personal pronouns and conjunctions is often found, in the present and past tenses, in ancient manuscripts. The following synopsis of these forms is here annexed, for the use of such as wish to study ancient Irish writings:

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. *isam*, or *am*, it is I.
2. *isat*, or *at*, it is thou.
3. *is he*, or *it é*, it is he.

PLURAL.

1. *isinn*, or *amne*, it is we.
2. *isib*, it is ye.
3. *isit*, *isiat*, *it*, *at*, it is they.

Past Tense.

SINGULAR.

1. *bam*, *nobram*, or *noppam*, it was I.
2. *bat*, or *nobat*, it was thou.
3. *ba h-e*, *nobe*, *nobað*, *nopað*, or *nopé*, it was he.

PLURAL.

1. *bam*, or *nobramne*, it was we.
2. *barib*, or *noppib*, it was ye.
3. *bat*, *baoríp*, *nortap*, or *nopat*, it was they.

SUBJUNCTIVE MOOD.

SINGULAR.

1. *cobbam*, that it was I.
2. *cobbat*, that it was thou.
3. *cobh é*, or *gúpab é*, that it was he.

PLURAL.

1. *cobbamne*, that it was me.
2. *cobbríb*, that it was ye.
3. *comoap*, that it was they.

Various other combinations of the pronouns and conjunctions with this verb occur in old manuscripts, which the student of the ancient Irish language should become familiar with; as *nárbat*, be thou not, or mayest thou not be; *comoíp*, until they would be; *nírbfam*, I was not; *géppam*, although I was; *mínab*, unless it be; *níp*, it was not; *naptíp*, that it would not be they; *ceptap*, who they were; *nopp*, or *nobp*, it would be.

The following examples of the simple and combined forms of this verb are here subjoined, to point out its application, particularly in ancient compositions: *is mé an feap*, I am the man; *ba brolnac in piğ de rún*, "the king was sorry for that," *Battle of Magh Rath*, p. 24; *Dearbórlorgaill pa h-aimm oí*, "Dervorgilla was her name," *Keat. Hist.*, p. 5; *Eunna Aighniocé pa h-aínm oo*, "Enna Aighnioc was his name," *Id.*, p. 71; *oip ar tu bup aoin-bean oam-pa ó jo amac*, "for thou shalt be my only wife from this out," *Id.*, p. 90; *ni pu ren maié*, it will not be good success,"

Battle of Magh Rath, p. 18; *bíodh olc duibh*, “it shall be evil to you,” *Id.*, p. 22; *Cáim ua níg*, “I am the grandson of a king,” *Id.*, p. 202; *Iram cuiðor-ri*, “I am more fit,” *Id.*, p. 68; *Cáim buiðeð oe*, “I am thankful of him;” *cum mac do níg Lochlann*, “I am the son of the king of Lochlann,” *Id.*, p. 80; *cum cinnite de anor*, “I am certain of it now,” *Id.*, p. 145; *cum uairmnoð pérf an níg*, “I am fearful of the king,” *Keat. Hist.*, p. 126; *máð am callioð-ra*, *ol ríri*, *ap caillioð do máðair-ri*, “if I am a hag, said she, thy mother is a hag,” *Id.*, p. 109; *at mac níg-ra*, “thou art the son of a king,” *Battle of Magh Rath*, p. 80; *ap atgeon-ra lpat pilioð*, “for I perceive that thou art a poet,” *Id.*, p. 68; *at firnig*, “thou art a seer,” *Id.*, p. 14; *no feappit fáir in Fenechur*; *condeilg fepb n-Óe*, “it is known that the Fenechus law is void in comparison with the word of God,” *Cor. Gloss.*, *voce Feab*; *ipit imda a loča*, “many are its lakes,” *Irish Version of Nennius*; *at móra na h-aistíri do raoat fornt*, “great are the injuries which were inflicted on thee,” *Battle of Magh Rath*, p. 30; *it Gáill po fuiðerfar a n-Ériann ap túr*, “for it was the Gauls that first fixed them in Ireland,” *Cor. Gloss.*, *voce Gall*; *Téotolri pop áiro-níg in domain in tan jm*, “Theodosius was monarch of the world at that time,” *H. 3. 17.* p. 1; *ropfar iao baoar auroarci*, “they were the most illustrious,” *Annals of the Four Masters, ad ann. 1567*; *ropfar lia ammagh inna a m-beo*, “their dead were more numerous than their living,” *Book of Leinster*, p. 25, b; *ocur ba do argað baoír mence*, “and it was of silver they were oftenest made,” *Cor. Gloss.*, *voce Ana*; *nárbat bponac-ri*, “be thou not sorrowful,” *Battle of Magh Rath*, p. 50; *no róinn doib comadap daeñnaid*, “he distributed [the food] among them till they were satiated,” *Vit. Moling*; *ríb-ri ag dul robor fepp anað*, “ye are going, better it were to stay,” *Battle of Magh Rath*, p. 62; *nárbat dímdac-ri*, “be not thou sorrowful,” *Id.*; *ap beartatar pide napdísír dnuith no Þearnpas a b-pleig ap túr*, “they said that it should not be Druids that would first partake of their banquet,” *Book of Lismore*, fol. 47, b, b; *ap nab tuirleðac*, “in order that it might not be slippery,” *Cor. Gloss.*, *voce Ópoicet*; *ní díp do necht minab maið*, “law is not right unless it be good,” *Id.*, *voce*

Þno; n̄ip māctaō l̄a nech, “it was not wonderful to any one;” comarc ceptar iao, “she asked who they were,” *Id., voce P̄null.*

Having now pointed out the various ancient forms and synthetic combinations of this verb, I shall next exhibit its peculiar idiomatic applications in the modern language. But before I enter upon this subject, it will be curious to notice, that O’Molloy, who calls it by the strange appellation of *articulus*, has the following remarks on this verb.

“Articulus ap in Oratione importat affirmatiuum tanquam esset verbum affirmans, sicut n̄i negationem de se præsentis temporis, vt ap mār̄h T̄aoh̄g, latinè, *Thadæus est bonus*; n̄i mār̄h T̄aoh̄g, id est, *Thadæus non est bonus*; verū si post n̄i præcedat buoh, significabitur negatio pro futuro, vt n̄i buoh mār̄h T̄aoh̄g, latiné, *Thadæus non erit bonus*, cuius tamen contradic̄tio significabitur deleto n̄i, remanente buoh, vt buoh mār̄h T̄aoh̄g. Si autem sermo sit de præterito, ita vt bonitas de Thadæo negetur, transit n̄i in n̄ip, vt n̄ip mār̄h T̄aoh̄g, vel si ita, vt affirmetur bonitas, sufficit præmitti buoh ante mār̄h, si aspiretur m̄, vt buoh mār̄h T̄aoh̄g, latinè, *Thadæus erat bonus*; si enim non aspiretur m̄, sensus erit *Thadæus erit bonus*. Item si præmittatur n̄i ante buoh, sensus erit *Thadæus non erit bonus*. Similiter b transit in buþ, ad affirmandum de futuro, vt in bhuf̄ feapp̄, id est *melius erit*, sed nec malè dicitur in eodem sensu buoh fþpp̄, cuius contradictio est n̄i buoh feapp̄. Sic ou buoh fþpp̄, de futuro affirmat quòd melius foret. Item transit n̄i in nach, vt cum dico œiþim nach feapp̄, latinè dico *quod non melius*, cuius oppositum significatur commutatione prædicti nach in gup̄. Pòrro articulus nach et ap præpositus adiectiuo comparatiuo importato per feapp̄, sicuti ap et n̄i opponuntur sicuti affirmatio et negatio, vt ip̄ feapp̄, n̄i feapp̄, vel nach feapp̄. Similiter n̄i et nach, transeunt in articulum n̄ap̄ afficientem tempus præteritum, vt n̄ap̄ feapp̄, cui contradicit gup̄ab seu gup̄ appositione bh ad feapp̄ vt gup̄ab feapp̄, vel potius gup̄ bhfeapp̄.”—*Grammatica Latino-Hibernica*, pp. 103, 104, 105.

It has sometimes puzzled Irish grammarians to point out the difference of meaning between the verbs ip̄. tāim, biðim, and b-þuilm;

but to any one who has studied the genius of the language this difference is obvious. It is this: *iþ* is the simple copula of logicians, being merely used for assertion, that is, to connect an attribute with its subject, or to predicate one thing of another, as *iþ mé polus an domán*, I am the light of the world. But in all sentences in which existence is combined with locality *tá* is to be used. Mr. Patrick Lynch, in his *Introduction to the Irish Language*, has the following very accurate remarks on this subject, which are well worth quoting here for the consideration of the learner, pp. 16, 17: “ Every Proposition or Phrase includes two separate ideas or terms. That of which something is affirmed or denied is called the subject or agent, stiled by grammarians the *nominative* or preceding case; the other term, denoting what is affirmatively or negatively asserted of the subject, is called the *Attribute*. There is another word employed to connect these two ideas, denominated a *Copula*, or Verb. In various languages there is, strictly speaking, but one Verb for designating this mental affirmation viz. *is* and the inflections of *am*, *was*, *be*. All other Verbs express not an act of the mind, but so far as they severally include the *substantive* Verb *is*, into which all adjective Verbs may be ultimately resolved; thus Patrick *loves*, *reads*, *walks*, are of equal import with the phrases Patrick *love-is*, *read-is*, *walk-is*, or, as logicians make it, *is loving*, *is reading*, *is walking*.—*Vide Lynch's English Grammar in Verse and Prose*, pp. 33, 34. In English and Latin the substantive verb *est*, *is*, serves for this affirmation. But in Irish we have two substantive verbs for designating it: and though *is-me* and *ataim* may, to some, appear to be of a similar import, yet they are not in reality so, nor can the one be substituted for the other. The radical Verb *is* (*iss*) *me* seems to have been originally invented for simply shewing, that the subject of discourse barely *is*, or *exists*, while *atú-me*, or *'taim*, denotes existence with reference to its state or locality, thus modifying the affirmation of simple *being* or *essence* by determining its condition place or time: as *is me ata ann*. *It is me (or I), that am here*. This with many other peculiarities in our Irish Verbs seems to require further investigation.”

It is a very strange peculiarity in this language that the sub-

stantive verb *tá* can never ascribe a predicate to its subject without the aid of the preposition *i*, or *ann*, as *tá pe 'n a ḫagairt*, he is a priest; lit. he is *in his* priest; *bí pé 'n a piġ*, he was a king; lit. *in his* king. It may be curious to remark, that although in the application of these two verbs a strict attention to logical distinctions must be observed, still the native Irish speaker never finds any difficulty in applying them correctly.

When one substantive is predicated of another by this verb *ip*, and an adjective of praise or dispraise is connected with the predicate, it is never put in the genitive case, as *peap ip móp paċ*, a man who is of great prosperity; *peap ba móp paċ*, a man who was of great prosperity; *an peap ba caoimhe cputħ*, the man who was of fairest form; *an peap ip mó ciall*, the man of greatest sense. In such sentences the predicated noun would be in the genitive or ablative case in Latin, and in English would be governed by the preposition *of*; but in Irish it is actually the nominative case, coming after the assertive verb *ip*; and it is not easy to explain grammatically how it comes to have the force of the genitive or ablative in Latin; yet such it has, beyond a doubt. When no verb is used, the latter noun may be connected by the preposition *go*, or *co*, *with*, as *peap go ngnúiṛ beoċċa*, a man *with* a lively countenance. But when the verb *ip* is used, this preposition cannot be introduced, but we must say *peap ip beoċċa gnúiṛ*. It should be noticed here, that this form of expression cannot be resolved by *peap—ip beoċċa a gnúiṛ*, a man—lively is his countenance; but that it means fully and distinctly "a man of a lively countenance," though no satisfactory grammatical reason has yet been assigned for this mode of construction. In examining this idiom, the student should have the following accurate observation on the English language before his mind:

"In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict Syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them. The currency of an expression is *prima facie* evidence of some grammatical reason existing for it."—*The English Language*, by Professor Latham, p. 358.

Before closing the remarks on this verb, it will be necessary to correct an error of the Rev. Paul O'Brien, who says, in his Irish Grammar, p. 91, the verb *is* “can form no sentence without a repetition of itself, the aid of its past tense, or of *ta*.” No error could be greater than this; for, *is peap me*, “I am a man;” *is fuap an la é*, “it is a cold day,” are perfect sentences, and contain no repetition of the same verb, and require no other verb to complete the sense.

SECTION 3.—*Of the Verb Substantive.*

The verb substantive *táim*, or *bím*, is thus conjugated :

INDICATIVE MOOD.

Present Tense.

SINGULAR.

- 1. *táim*, I am.
- 2. *táip*, thou art.
- 3. *tá fé*, he is.

PLURAL.

- 1. *támaoī*, we are.
- 2. *tátaoī*, you are.
- 3. *táioī*, they are.

The particle *a* is often prefixed to the present tense of this verb, for the sake of euphony, or emphasis, as *atáim*.

Táip is the synthetic form to express *thou art*, usually found in modern MSS. and books, and that most generally in use, in common conversation, in the southern half of Ireland. But *atai* often occurs in ancient writings, and *ataoi* in modern, as *ataí at' aenap*, “thou art alone,” *Battle of Magh Rath*, p. 136; *oip iп ocum-ра атаі*, “for it is to me thou art, i. e. belongest,” *Id.*, p. 48; *congmáil na b-pilioі атаоі o'аэcоп a h-Еipinn*, “thou art keeping the poets from being banished from Ireland,” *Keat. Hist.*, p. 125; *A Dhuaire, ol an pi, an piam cùmaéctaiб-pe do óol opt a тaoі aгг tpoм-жul do'n ionnur рom*, “O Guaire, said the king, is it because my

powers have prevailed over thee, that thou weepest in that manner?" *Id.*, p. 119. In the county of Kerry they say τaoīn tú, thou art; but this is corrupt, and not to be imitated.

The synthetic form for the first person plural of this tense is variously pronounced in the provinces, as τámúιο, τámaοιο, and τáimíο. Keating writes ατáμαιο (máιο short), as οἱρ αταμαιο αγά εἵρο ὁ βέλ γο βέλ, "we are hearing it from mouth to mouth," *Hist. Irel.*, p. 94. But O'Malley and others write it—maοιο. This stands in great need of some established rule.—See Regular Verb.

Ταταιοι, ye are, is found in the best manuscripts, except that in the more ancient ones it is written ταται, or ατάται, as ατάται α ν-oenbaile, "ye are in one place," *Battle of Magh Rath*, p. 62. The synthetic form for the third person plural is variously written in old manuscripts, ατάιο, ατάιτ, ατάο, ατάτ; *vide Id.*, pp. 38, 82, *et passim*.

Consuetudinal Present.

SINGULAR.

- | | |
|---|--|
| 1. bíoim, or bím, I usually am. | 1. bímio, bíomaoio, or bío-
maio, we usually are. |
| 2. bíoip, or bip, thou usually art. | 2. bísí, you usually are. |
| 3. bídeann ré, or bíonn pe, he
usually is. | 3. b'óio, or bío, they usually
are. |

Or bídeann, or bíonn mé, tú, ré, &c., the verb having the same termination, to agree with all the persons. Óiomíο, or bímio, the synthetic form of the first person plural of this verb, is as often written bíomuiο, or bíomaoio, and pronounced bíomoio (the m being broad, and the last syllable short or long).—See Regular Verb.

Past Tense.

SINGULAR.

- | |
|------------------------------|
| 1. Bídeap, or Bíop, I was. |
| 2. Bíoiп, or Bíp, thou wast. |
| 3. Bío, or Bí ré, he was. |

PLURAL.

- | |
|---------------------------------------|
| 1. Bídeamap, or Bíomap, we
were. |
| 2. Bídeabap, or Bíobap, thou
wert. |
| 3. Bídeaoap, or Bíoap, they
were. |

Do and po are generally prefixed to this tense in ancient and modern writings. In ancient manuscripts the past tense of this verb is written ńár, or ńáscár, ńáscáir, or ńár, ńá ré, ńamcar, ńábcar, ńáscár. And this form is used by Keating, the Four Masters, Duard Mac Firbis, and other writers of the seventeenth century, but no trace of it is now observable in the spoken language. For the modern ńí, was, ancient writers often use ńaoi, ńoi, ńui, ńoei, uei, which renders their writings very obscure to modern Irish scholars.

Consuetudinal Past.

SINGULAR.

1. ńfóinn, or ńinn, I used to be.
 2. ńfócheá, or ńfícea, thou usedst to be.
 3. ńfóeáò ré, or ńfóo ré, he used to be.
1. ńfómír, or ńomaor, we used to be.
 2. ńfírí, you used to be.
 3. ńfóir, they used to be.

PLURAL.

Óhídeacó, or ńfóo ré; the third person singular of this tense is pronounced ńfóeacó, or ńfóc ré, throughout the southern half of Ireland.

Future Tense.

SINGULAR.

1. biaò, or beiòeao, I will be.
 2. biaòr, or beiòir, thou wilt be.
 3. biaòò, or beiò ré, he will be.
1. biaòmaor, or beiòmio, we will be.
 2. biaòasò, or beiòisò, you will be.
 3. biaòai, or beiòi, they will be.

PLURAL.

The emphatic form of beiòir, or biaòar, thou shalt be, is sometimes written biaòru for biaòr-re, as in the *Battle of Magh Rath*, p. 190 : n̄ biaòru ag baigup oñ lánéi-reá amac, “for thou shalt not threaten from this day forth.” The negative of the third person singular is written noća bia, i. e. “it shall not be,” in the Poem attributed to St. Columbkille, preserved in a MS. in Trinity College (H. 3. 18.), already quoted. In many parts of Munster beiò ré is used for beiò, or biaò ré, he will be, but it must be considered a great corruption, and is ascribed to the tendency of the Munster dialect to terminate in 'g.

IMPERATIVE MOOD.

SINGULAR.

1.

2. bí, be thou.

3. bíðeasó pé, or bíosó pé, let him be.

PLURAL.

1. bíóómásoír, bímír, or bí-
másoír, let us be.

2. bíóisó, be ye.

3. bíosír, let them be.

The form for the third person singular is pronounced bíðeasá, or bíoc pé, throughout the southern half of Ireland, but bíom in the north and west. The form for the first person plural varies a good deal throughout the provinces, and wants a grammatical standard. The author would recommend the form bímír, as it would perfectly agree with bíosír, the universally approved form for the third person plural. In South Leinster and East Munster they say bíóomurír, and Dr. Neilson gives bíóómásoír, which is the form used in Ulster. But bíóómásoír is more properly the indicative form, and means *we are* rather than *let us be*. Bíóisó is the only form for the second person plural found in correct printed books and manuscripts, and yet bígíosó is the form used in the spoken language^m in every part of Ireland, and *bigidhe* is given as the only synthetic form by Neilson, who had little or no acquaintance with the ancient Irish manuscripts.

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.

1. gó b-fuilm, that I am.

2. gó b-fuilmír, that thou art.

3. gó b-fuilm pé, that he is.

PLURAL.

1. gó b-fuilmír, gó b-fuileam,
that we are.

2. gó b-fuilmír, that ye are.

3. gó b-fuilmír, that they are.

^m So much is this termination now established for this person in all the verbs, that in some of the mountainous districts some

boys, when beginning to speak English, are heard to say *come-agidhe*, for "come ye."

Past Tense.

SINGULAR.

- | | |
|--|--|
| 1. <i>go</i> <i>naðar</i> , that I was. | 1. <i>go</i> <i>naðamær</i> , that we were. |
| 2. <i>go</i> <i>naðar</i> that thou wast. | 2. <i>go</i> <i>naðaðar</i> , that ye were. |
| 3. <i>go</i> <i>naðb</i> , or <i>naðbe</i> <i>ré</i> , that
he was. | 3. <i>g</i> <i>naðaoær</i> , that they were. |

PLURAL.

Bh-fuilim, in the present tense, and *naðar*, in the past, are called the subjunctive mood of the verb *táim*, although, properly speaking, derived from other obsolete verbs. This mood (which the regular verbs want altogether—see p. 179) is never used in the modern language, except after the particles *an*, whether; *go*, that; *cá*, where; *ní*, not; *naé*, not, or which not; *noða*, not; or after the relative when preceded by a preposition, as *an b-fuil ré*, is he? *raoilm* *go b-fuilip*, I think that thou art; *cá b-fuilio*, where are they? *ní fuil ré beo*, he is not alive; *naé b-fuil pe beó*, is he not alive; *an té naé b-fuil ratiðbír*, he who is not rich; *ó a b-fuilio*, from whom they are; *vála Néill ap a b-fuilmio ag trácta*, “with respect to Niall, of whom we are treating,” *Keat. Hist.*, p. 109. The form *tá* is never used after any of these particles in the modern language, but in the ancient manuscripts *tá* is as often used in these situations as *fuil*, or *fil*, as *Þæodal Þlar ó táit Þæðil*, “Gaedal Glas, from whom the Gaels are [descended],” *B. Ballymote*, fol. 11; or, as written by Keating, *Þaoisíol Þlar ó o-táio Þaoisíil*, *Hist. Irel.*, p. 49; *Rumann, mac Colmáin in filiò, ó táit Sil Rumain i n-Ath Truimm*, “Ruman Mac Colmain, the poet, from whom are the Sil Ronain, at Ath Truim.” Even Duard Mac Firbis, who wrote about the middle of the seventeenth century, frequently uses *tá* for *b-fuil* in the situations above mentioned, as *Feölimiò, mac Amhalgaò, oia o-tá Ceneul Feölimiò*, “Fedhlimidh, son of Amhalgaidh, from whom are the Ceneul Fedhlimidh,” *Tribes and Customs of Hy-Fiachrach*, p. 4, line 13; *Cucomgelt, mac Amhalgaò, ó o-táio Muintir Thomaltaig*, “Cucoingelt, the son of Amhalgaidh, from whom are Muintir Thomaltaigh,” *Id.*, p. 12, line 4.

In ancient manuscripts *fil* is very frequently used for *fuil*, and

even for *atá*, particularly in the relative form, as *gac luib fil 'ran moig*, “every herb which is in the plain;” *Beg-Eire*, i.e. *inis fil pop tuin amuig la h-Uib Cennfearlaig*, “Beg-Eire, an island which is out in the sea in Hy-Kinsellagh,” *Irish Calendar*, 23rd April; *alii dicunt cumao h-e Colmán*, mac *Aeda fil i n-Aapo bo pop bpu Locha Echach*, “others say that it is Colman, the son of Aedh, that is at Ard bo, on the brink of Lough Neagh,” *Felire Aengus*, 17th February. It should be also remarked here that the forms *bí*, *bui*, *boi*, &c., are often used in ancient writings for the subjunctive *paiib*, as *co naic bui* for *go naic paibe*, *Battle of Magh Rath*, p. 232; *co h-aipm a m-bui* for *go h-áit a paibe*, *Id.*, p. 10; *co m-báoap*, for *go paibaoap*, *Id.*, p. 24.

Future Tense.

SINGULAR.

- | | |
|---|--|
| 1. <i>go m-biao</i> , that I shall be. | 1. <i>go m-biamaoio</i> , that we shall be. |
| 2. <i>go m-biacip</i> , that thou shalt be. | 2. <i>go m-biaodáio</i> , that you shall be. |
| 3. <i>go m-biaoi</i> , that he shall be. | 3. <i>go m-biaodai</i> , that they shall be. |

PLURAL.

CONDITIONAL MOOD.

SINGULAR.

- | | |
|--|---|
| 1. <i>beiomn</i> , or <i>beimn</i> , I would be. | 1. <i>beiomír</i> , or <i>beimír</i> , we would be. |
| 2. <i>beiotheá</i> , or <i>beitheá</i> , thou wouldest be. | 2. <i>beiocti</i> , ye would be. |
| 3. <i>beioeacó ré</i> , he would be. | 3. <i>beiosí</i> , they would be. |

PLURAL.

The conjunctions *oá*, if, and *muna*, unless, are signs of this mood, and eclipse the initial consonant; it can, however, be used independently of any conjunction; but it has then generally the emphatic particle *oo* before it, as *oo beiomn*. The first person singular of this mood is always pronounced in Munster as if written *beiomn*, which, in the eastern countries, is pronounced *beiong*. But in the *Battle of Magh Rath*, and most ancient writings, it is generally

written **beim**; **beisdeas**, the form for the third person singular, is pronounced in Munster as if written **beisdeac**, or **beis**. In ancient writings we find **co m-bia**, that it would be; **dia m-be**, if it would be; **no beis**, it would be, for the modern **go m-beisdeas**, **dá m-beisdeas**, **oo beisdeas**.—See *Battle of Magh Ragh*, pp. 24, 58, 68.

INFINITIVE MOOD.

Oo beit, to be.

By prefixing certain prepositions to the verbal noun **beit**, being, various expressions are formed, which are equivalent to participles and ablatives absolute in other languages, as **ap m-beit**, on being; **iap m-beit**, after being; **ap tí beit**, on the point of being, about to be; **cum a beit**, or **cum do beit**, to be, or in order to be.

The analytic form of this verb is always the same with the form for the third person singular through all the persons, thus :

Present Tense.

SINGULAR.	PLURAL.
1. tá mé , I am.	1. tá pinn , we are.
2. tá tú , thou art.	2. tá riib , you are.
3. tá ré , he is.	3. tá riao , they are.

Past Tense.

SINGULAR.	PLURAL.
1. bí mé , I was.	1. bí pinn , we were.
2. bí tú , thou wert.	2. bí riib , ye were.
3. bí ré , he was.	3. bí riao , they were.

This analytic mode of inflecting the verb is becoming very general in the spoken language, particularly throughout the northern half of Ireland.

SECTION 4.—*Conjugation of a regular Verb.*

Glanaim, I cleanse.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. glanaim, I cleanse.
2. glanaip, thou cleansest.
3. glanaio pé, he cleanseth.

PLURAL.

1. glanamai, or glanamaio,
or glanam, we cleanse.
2. glantaio, you cleanse.
3. glanaio, they cleanse.

Consuetudinal Present.

SINGULAR.

1. glanann mé, I usually cleanse.
 2. glanann tú, thou usually cleansest.
 3. glanann pé, he usually cleanses.
- PLURAL.
1. glanann pinn, we usually cleanse.
 2. glanann riib, you usually cleanse.
 3. glanann riaio, they usually cleanse.

Some modern writers terminate the first person singular of the present indicative in *am*; but this is properly the first person plural. The second person singular sometimes terminates in *e*, or *i*, in old manuscripts, but never in the modern language. See observations under *Táip*, p. 166. The third person singular of this tense has no synthetic form, either in the ancient or modern language; for some observations on which see p. 153. The termination for the first person plural, which always ends alike in the present and future indicative, varies throughout the provinces. In the south of Leinster and east of Munster it is pronounced *amúio*, or *múio* (short), whether the characteristic vowel of the root be broad or slender; and *máio* (long) in Thomond; while in other parts of Ireland it is sometimes pronounced *máio*, long; sometimes

mūio, or māio, short; and sometimes mīo, long and slender. The terminations found in ancient manuscripts are maoi, maiꝑ, mīo, and miꝑ; but it is not easy to prove whether these terminations were pronounced long or short. Giolla Iosa Mor Mac Firbis writes maoi, in 1417; thus, ó Raíz Óranouib aip bino cluig, co Traig cell, conaip tiaigmāo, "from Rath Branduib of the sweet bells, to Traigh Ceall, a road which we go." — *Traces and Customs of Hy-Fiachrach*, pp. 224, 225. It is written maiꝑ in the *Leabhar Breac*, a manuscript of the highest authority; as, Log dún áp piachu aímai logmaíꝑ-ne d'áp feáemnaib, "dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris," fol. 124, b, a. It is written muio, maiꝑ, and mīo, in an old vellum Life of St. Moling, and in H. 3. 18.; thus, naigmuio-ne a coinne in cléipeig, "we will go meet the cleric;" pecmaíꝑ a lep, ol in cléipec, ap ní fuapamap fáilti i tig aile ip in baile, "we stand in need of it, said the cleric, for we have not received welcome in any other house in the town;" bemio-ne fpiꝑ in pecht r̄in, "we will be for that law," H. 3. 18. p. 358. It is written miꝑ in a very old vellum copy of *Cormac's Glossary*, as pnoimpimíꝑ fpiꝑ, ol, ré, "we shall try it, said he," *voce Ppull*. It is not easy to decide what termination should be adopted in the general modern language, as the provincialists would not agree. The author would recommend it to be settled by the following rule. When the characteristic or last vowel of the root is broad, the first person plural of the present indicative active should, in the synthetic form, terminate in māio or maoi, long; it is difficult to decide which; the second in tāi, taoi, or tuiꝑ; and the third in āi (short). But when the characteristic vowel is slender, they should terminate in mīo, tī, or tīo, and īo (short). This rule is almost invariably observed by O'Molloy, in his *Lucerna Fidelium*, which was printed at Rome in 1676, as in the following instances: 1, of the broad termination,—aópmamaoi, "we adore," p. 195; diultamaoi, "we renounce," p. 279; glacamaoi, "we receive," pp. 257, 279; mearamaoi, "we think," pp. 212, 213, 216; offalamaoi, "we offer," p. 251; onóramaoi, "we honour," pp. 192, 194, 217. Of the slender termination, cpeidimio, "we believe," p. 235; cuipmio, "we put," pp. 214,

224, 229; *gairmio*, "we call," p. 236; *gairdmo*, "we implore," p. 228; *cuimcio*, "we fall," p. 222. However, he sometimes deviates from this rule, but not often. In p. 197 he writes, *iarrammo*, "we ask;" in pp. 198, 203, and 228, *iarramaoio*; and in p. 214, *iarramui*. Donlevy, in his Irish Catechism, published at Paris in 1742, keeps more closely to this rule; and he generally uses *maoio*, and rarely *muio*, for the broad termination; ex. *leanmaoio*, "we follow," p. 212; *Fáigamui*, "we find," p. 206; *cuirmio*, "we put," p. 200; *caillimio*, "we lose," p. 218; *coimnígmio*, "we remember," p. 284; *cuimcio*, "we fall," p. 216; *spraigimio*, "we have forsaken," p. 216. It is impossible to bring the local jargons of the different counties to a grammatical standard, and therefore some general system, drawn from the best manuscripts, must be submitted to, in settling the orthography of this neglected language.

In the spoken language, the synthetic form for the second person plural is rarely used; but, instead of it, the analytic form *glanato piß*, or the consuetudinal present, *glanann piß*, is always employed.

Past Tense.

SINGULAR.	PLURAL.
1. <i>glanap</i> , or <i>do glanap</i> , I did cleanse.	1. <i>glanamap</i> , we did cleanse.
2. <i>glanap</i> , thou didst cleanse.	2. <i>glanabap</i> , you did cleanse.
3. <i>glan ré</i> , he did cleanse.	3. <i>glanadap</i> , they did cleanse.

The particles *do*, or *po*, are often prefixed to the past tense in the modern language; but in ancient writings the prefix is variously given, *ap*, *at*; *do*, *dor*; *fo*, *fop*; *no*, *nor*; *po*, *pof*, *podur*; *pot*.

In the ancient manuscripts the third person singular has a synthetic termination, which is variously written *eptap*, *uptap*, *eptai*, *uptai*, *aptai*, *utptai*, of which, strange to say, no Irish grammarian has hitherto taken notice; as, *doipteptap*, "he poured," *Battle of Magh Rath*, p. 94; *o'fearctap*, "he viewed,"

Id., p. 24; *po impregnatgeirtear*, “he quarrelled,” *Id.*, p. 110; *ionnur gur óalluroair a òearrbhraiceair*, “so that he blinded his brother,” *Keat. Hist.*, pp. 28, 51; *po òbreiseannnaictear*, “*judicavit*,” *Duald Mac Firbis*, in H. 2. 15. p. 208. Of all these, *aictair* is the most usual and best form for this termination, and it is to be suspected that *aictup* is a corruption, to be attributed to the negligence of transcribers. In the southern half of Ireland, the termination for the first person plural is pronounced as if written *mäip*, *möip*, or *müip* (short); a form sometimes used by Keating, and always by O’Molloy, and found in manuscripts of the fifteenth century, as *do péip gacé neit dá n-dubhramoir pomáinn*, “according to every thing which we said before,” *Keat. Hist.*, p. 32. When the characteristic vowel of the root is broad, the synthetic form for the first person plural is formed, in the modern language, by adding *amap* to the root, but in the ancient language more generally by adding *ram*, as *gabram*, we took; *éucram*, we gave; for the modern, *gabhamap*, *éughamap*; and when slender, by adding *rem*.—See *Battle of Magh Rath*, pp. 38, 43. The termination *aibar*, denoting the second person plural, is often written *aibair* in good manuscripts, and pronounced *aibair* in the south of Ireland; this termination is seldom used in Ulster. But the termination *aicar*, for the third person plural, is still in constant use in Connaught and Munster, and well understood, though not often used, in Ulster. It occurs in manuscripts of considerable antiquity, but not so often as the terminations *reó*, *ret*, *ræo* (which are evidently corruptions of the pronoun *riao*), and *ravair*, *ratar*; as *lenræat*, they followed, for the modern *lean riao*, or *leanataor*; *níp fértar*, they were not able, for *níor férfaðar*; *gráðaiðret*, they loved, for *gráðouigearðar*; *po airtigret*, they perceived, for *do airtígeasdar*; *tucraðar*, they brought, for *éugðar*; *marbhraðar*, they killed, for *marbhðar*.—See *Battle of Magh Rath*, pp. 28, 38, 66, 178, 246, *et passim*; *po comairceo clara ceno, ocuar at beirtearum ffiniu*, “*interrogaverunt eum cuius caput esset, et ille eis dixit*,” *Cor. Gloss.*, *voce Coipe Óneacáin*.

Consuetudinal Past.

SINGULAR.

PLURAL.

- | | |
|---|--|
| 1. <i>ḡlanann</i> , I used to cleanse. | 1. <i>ḡlanamaoiř</i> , we used to cleanse. |
| 2. <i>ḡlanzā</i> , thou usedst to cleanse. | 2. <i>ḡlanzaiō</i> , you used to cleanse. |
| 3. <i>ḡlanaō p̄e</i> , he used to cleanse. | 3. <i>ḡlananaoiř</i> , or <i>ḡlanaiōiř</i> , they used to cleanse. |

The particles *do*, *no*, &c., may be prefixed to all the persons of this tense also.

The termination *aō* in the third person singular is pronounced, in Connaught and Ulster, as if written *úō*, or *úm*, but in the south, as if *ac̄*; but *aō*, *eao*, or *eō* is the true termination, as appears from the best manuscripts: *ocup ní cluineac̄ ačt maō bec, ocup ní céimnížeō fop a eoraiō*, “and he heard but little, and he used not to walk on his feet.”—*Battle of Magh Rath*, p. 42. The termination for the first and second persons plural in this tense are far from being settled in the modern language, for in some places they are pronounced *ḡlanamuīř*, *ḡlanabūīř*; but these forms—though strong and distinct, and adopted perhaps in imitation of the Latin terminations *rimus*, *vistis*—are never found in any good authority. The form for the third person plural is fixed, being nearly the same in every part of Ireland: when the characteristic vowel is slender it ends in *oīř*, or *ioīř*, and when broad in *oaīř*, *modern*, and *oaiř*, in ancient writings, as in the following examples: *do lingoīř Daoiōil tarp an g-cloīde*, “the Gaels used to sally over the fosse,” *Keat. Hist.*, p. 2; *ap gač coeūgaoō oá o-tu-g-oaoiř do bočtaib agur do óilleac̄taib*, “of every support they used to give to the poor and to the orphans,” *Id.*, p. 1; *trialluio fop muir, agur teagmaiti muroučann dóiib, agur do čanaoiř ceol do na loingriocaiib, no ériallaō tárra go g-cuirioř coilaō oppa, agur do lingoīř p̄ein éuca dia marbaō*, “they put to sea, and syrens met them, and they used to chaunt music to the sailors as they were passing by, and brought sleep upon them, and then they used to rush upon and kill them,” *Id.*, p. 48; *ðriðiř banree*

no aorpaosír filio, “ Bright, a goddess whom the poets used to worship,” *Cor. Gloss.*, *voce ḥriǵit*; *lf do no coirpeŋgoaír mí Márta*, “ it is to him they used to dedicate the month of March,” *Id., voce Márta*.

But it should be confessed that, in the south of Leinster, and the eastern counties of Munster, the third person plural of this tense terminates in *oír*, or *ioír*, whether the characteristic vowel be broad or slender; and the above examples are there pronounced as if written *l̄ngioír*; *oá o-tuǵaiusír*; *do čanaiosír*; *ḡo ḡ-cuiroír*; *do aorpaosír*; *do coirpeapgaosír*.

Future Tense.

SINGULAR.

1. *ḡlanfao*, I will cleanse.

2. *ḡlanfaiꝝ*, thou wilt cleanse.

3. *ḡlanfaiꝝ p̄é*, he will cleanse.

PLURAL.

1. *ḡlanfam*, or *ḡlanfamaio*,
or *ḡlanfamaioꝝ*, we will
cleanse.

2. *ḡlanfaiꝝo*, you will cleanse.

3. *ḡlanfao*, they will cleanse.

It should be observed here that the *f* is scarcely heard in this tense in the spoken language in any part of Ireland, and that throughout the southern half of Ireland it is pronounced like *č* or *h*, as *ḡlančao*, I will cleanse; *ceiłčip*, thou wilt conceal; but the *f* is more frequently found as the sign of the future tense of regular verbs in ancient manuscripts than *č*, and must, therefore, be received as its true signⁿ. The *č*, however, is also sometimes found

ⁿ Mr. Patrick Lynch, in his *Introduction to the Irish Language*, seems to think that *f* is not an absolutely necessary sign of the future tense. His words are: “Some grammarians say that the letter *f* (*f*) should be placed as a characteristic for the future, next to the termination of the second person singular of the Imperative mode; but from the examples adduced above, as well as those from O’Molloy, it is obvious that *f* (*f*) is not an absolutely necessary sign of the fu-

ture, and in some verbs not at all used; neither is it employed in the grammars of the learned Messrs. Shaw and Stewart, for the Caledonian dialect of our language.”—p. 24.

It is very true that in some of the irregular verbs, and in the class terminating in *uigim*, or *iğim*, and a few others, the *ḡ* is not introduced into the future; but in all other regular verbs the *f* should be used, as it is found in the most correct Irish manuscripts.

in good authorities, as *ír mīrī pot pūbēa*, “it is I that shall wound thee,” *Battle of Magh Rath*, p. 294. In ancient writings the second person singular of this tense also ends in *e* or *i*, as well as the present, as *ní mūibhē-piu mīrī*, “thou shalt not kill me,” *Id.*, p. 190. *Fao*, or *fio*, the analytic termination for all the persons when the pronouns are expressed, is pronounced *freee*, or *fee*, in Connaught, but *fici*, or *fi*, in Munster. This termination is written *fao* by the Rev. Paul O’Brien and others, which is very incorrect. In the ancient manuscripts it is often written *fa*, or *fi*, without the final *o*, as *gonfa ré*, “he will wound;” *fancfi ré*, “he will see,” *Battle of Magh Rath*, pp. 136, 194; *gnomfa*, *.. aepfa*, “he will satirize,” *Cor. Gloss., voce Ónoma*. Sometimes, but rarely, the termination *ab* is found for the first person singular of this tense after a negative, as *ní molab*, “I shall not praise,” *Teige Mac Dary*; *ní fúcéab dama do'n owoing*, “I will not omit one of the people,” *Giolla Iosa Mor Mac Firbis*, A. D. 1417.

The termination *feam*, or *fiam*, *fam*, *fem*, is often found in the best manuscripts for the first person plural, as *go n-glanfam*, till we shall cleanse; *go n-guiófem*, till we shall implore.—*Keating*.

SUBJUNCTIVE MOOD.

Properly speaking, no regular verbs in Irish have any subjunctive mood; the form of the verb which follows the particles governing the subjunctive (see p. 170), always terminates like the indicative. But in irregular verbs these particles are followed by a peculiar form.

IMPERATIVE MOOD.

SINGULAR.

1.
2. *glan*, cleanse thou.
3. *glanaò* *ré*, let him be cleansed.

PLURAL.

1. *glanam*, or *glanamcoif*, let us cleanse.
2. *glanafio*, you cleanse.
3. *glanaióif*, let them cleanse.

The third person singular is pronounced *glanac ré* throughout

the southern half of Ireland, but *glanam*, or *glanúd* *re* in Connaught and Ulster. In the topographical poems of O'Dugan, O'Heerin, and Giolla Iosa Mor Mac Firbis, the termination *am*, or *eam*, is almost invariably used for denoting the first person plural, as in the following examples: *τριallam timceall na Fóla*, “let us travel round Ireland,” *O'Dugan*; *labram vo cloinn Choppmaic Chaip*, *τριallam ταρ Sionann pnué-glaip*, “let us speak of the race of Cormac Cas, let us proceed across the green-streamed Shannon,” *O'Heerin*; *Clann Fiácrá úir ap m'aife, leánam lóng na laeárnaí*, “the race of the noble Fiachra are my care, let us follow the track of the heroes,” *Giolla Iosa Mor Mac Firbis*. In the county of Kilkenny the first person plural of this mood terminates in *muírt*, as *glanamuírt*, but this is never found in correct manuscripts, and must be regarded as a local barbarism. The termination *íó* is that most generally found in ancient manuscripts for the second person plural of this mood, as *eipgíó*, *eipgíó, a óga!* “arise, arise, O youths,” *Battle of Magh Rath*, p. 122; *tógbasó ocup taibhenaíó*, “raise and shew,” *Id.*, p. 178; *taibhasó ceno na plec̄i filiò faiþ, place ye the end of the poet's wand upon it,” *Cor. Gloss.*, *voce Coirpe Ópeccan*; *cuijó amach in ceno*, “put ye out the head,” *Id.*, *voce Opc.* In the *Book of Ballymote* it is sometimes written *íoi*, as *ocup tigeprnaisoi do iapcaib in mapa, ocup vo eacáitib in nime, ocup vo na h-ulib annmannaiib*, “and rule over the fishes of the sea, and the birds of the air, and over all the animals.” At present, however, the termination *igíó* is that used in every part of Ireland except the county of Kerry, and parts of Cork, where it is *ig*. This West Munster termination, which sounds so strangely in the ears of the inhabitants of the provinces of Connaught and Ulster, is strikingly exemplified in the following verses by Andrew Magrath, a Munster poet of the last century :*

“Sín agairb an τ-ám, agur gabairg le n-a céile,
Pheabairg le fonn, agur planncaig méit-puic,
Leanaig foða ap ópeam an éisig,
'S ná h-ionntoigear aen le rgáit o'n ngleo.”

The East Munster form, which also extends into Connaught

and Ulster, is exemplified in these lines, from a Jacobite song by Timothy O'Sullivan, a native of the county of Waterford :

“ *Leónaigíò, léanraigíò, léarraigíò, leacóibhagíò
Céarraigíò, cluoráigíò* ńap námair.”

CONDITIONAL MOOD.

SINGULAR.

1. *ǵlanfáinn*, I would cleanse.
 2. *ǵlanfá*, thou wouldest cleanse.
 3. *ǵlanfá* ré, he would cleanse.
1. *ǵlanfáimaoiř*, we would cleanse.
 2. *ǵlanfáis*, you would cleanse.
 3. *ǵlanfáisoiř*, they would cleanse.

The particles *do*, *no*, &c., may be prefixed to this mood, and the conjunctions *oá*, if, and *muná*, unless, are usually its signs.

In ancient writings *fáinn*, the termination for the first person singular, is written *fainn*, *faino*, or *faino*, and, when the characteristic vowel of the root is slender, *fino*, as *no ǎmicfinn ríb*, “I would protect you,” *Battle of Magh Rath*, p. 78; *no ǎuirffino*, “I would stay,” *Id.*, p. 66. The *f* is sometimes omitted, as *no ǎpiallano* for *oo ǎpiallfáinn*, “I would proceed,” *Id.*, p. 172; *co clanaaino* for *go ǵ-clannfáinn*, “that I would thrust,” *Id.*, p. 42.

The termination *fá* is not always used in the spoken language, for, in the south-east of Ireland, *ńá* is most generally substituted in its place, and this termination often occurs in ancient writings, as *oia n-ǵabńá*, “if thou wouldest take,” *Battle of Magh Rath*, p. 42; *muná imǵaińńeá m mao*, “if thou wouldest not quit the place,” *Id.*, p. 202. This termination is also used in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, as *oo ǵeabńá* *ní ba mó uam̄-pe oá rípńeá opam é*, “thou wouldest obtain a greater request of me if thou wouldest ask it of me, p. 118. The termination for the third person singular is pronounced *ač*, or *eac*, in this mood, throughout the south of Ireland, but in Connaught and Ulster *úó*, or *iúó*, the *f* being very seldom heard. The *f*, however, should

not be rejected, as it adds force and distinctness to the termination, and is found in Irish manuscripts of the highest authority, as *no féorfaò*, “he would be able,” *Battle of Magh Rath*, p. 68; *ní anfaò* “he would not stay,” *Id.*, p. 192; *nor foighilfeò*, “he would distribute,” *Id.*, p. 56; *o'fearnnefeò*, “he would relate,” *Id.*, p. 318; *do éuitreacò*, “he would fall,” *Id.*, p. 280. In an analytic form this mood always terminates in *oò*, or *eaoò* (in old writings *eoò*, or *soò*), whether the *f* be used or not, and Haliday is wrong (*Gaelic Grammar*, p. 75) in writing *do céppaò rinn* as the analytic form of the *do céppamaír*. It should be *do céppaò rinn*.

It should be here remarked, that the terminations for the first and second persons plural of this mood vary throughout the provinces, and stand in great need of a grammatical standard. But it is not easy to establish a standard, as the differences are so great and the ancient authorities so uncertain as to quantity. In the county of Kilkenny they are pronounced *muir*, *buir*, and the other parts of Munster *maoir*, *baoir*. In most parts of Ireland, however, the second person plural has no synthetic form, but is pronounced *glanfaò ri'b*, which shews that the language is suffering decomposition from the want of Irish literature. The third person plural is fixed, and is *paioír*, or *pioír*, in most parts of Ireland, except that the *f* is often aspirated, or pronounced like *h* or *é*.

INFINITIVE MOOD.

Do glanaò, to cleanse.

Phrases equivalent to participles in other languages are formed by prefixing the prepositions *ap*, upon; *að*, at; and *iap*, after, to the infinitive or verbal noun, as *ap nglanatò*, on cleansing; *að glanatò*, a' cleansing[°]; *iap nglanatò*, after cleansing.

° *Að glanatò*, a' cleansing. This is exactly like the old English participle *a' hunting*, *a' doing*, *a' building*, which some explain as abbreviated forms of *at hunting*, *at doing*, *at building*, and others of *on hunting*, *on doing*, *on*

building. The very recent rejection of the *a* in such phrases, and the adoption of *being done*, *being built*, have much altered the original character of the English language.

The Rev. Paul O'Brien and others call these phrases by the name of participles; but though they are *equivalent* to the participles of other languages, it is quite obvious that they do not merit this appellation. The fact is, that there are no participles of the active voice in this language, which, adjective like, agree with their nouns, as in Latin, and their place is supplied by verbal nouns preceded by prepositions.—See *Syntax*, Rule 36.

The various modifications of time may be expressed by compound tenses formed of the verb substantive and the verbal noun, or the infinitive mood of the verb.

Stewart has attempted to reduce these compound expressions into regular tenses, like the Latin and Greek; but nothing is gained by so doing, as it is merely adding the tenses of τάιμ, to the verbal noun preceded by prepositions, as τάιμ αγ γλανσ, I am a' cleansing; έισαη αγ γλανσ, they were a' cleansing; біао іаp нгланс, I will be after cleansing.

PASSIVE VOICE.

The passive voice has no synthetic form to denote the persons or numbers; the personal pronouns, therefore, must be always expressed, and placed after the verb; and by a strange peculiarity of the language they are always *in the accusative form*.

For this reason some Irish scholars have considered the passive Irish verb to be a form of the active verb, expressing the action in an indefinite manner, as buailteap me, i. e. some person or persons, thing or things, strikes or strike *me*; bualeao é, some person or thing (not specified) struck him. But it is more convenient in a practical grammar to call this form by the name *passive*, as in other languages, and to assume that ῥu, é, í, and iao, which follow it, are ancient forms of the nominativø case, which, indeed, is not unlikely, as they are placed as nominatives, even after active verbs, in the Erse dialect of this language. Be this, however, as it may, we never place ré, rí, or rico, after any passive verb. In Latin and

most other languages, when a verb active is turned into the passive, the accusative of the verb active becomes the nominative of the verb passive; but in the Irish the accusative still retains its form and position, thus, in *bucail iao*, strike them, and *bucailteap iao*, let them be struck, *iao* has the same form and position; and some have thought that it is the accusative case, governed by *bucailteap*, like the accusative after the Latin impersonal verbs, as *oportet me, tædet me ritæ*, &c.

In ancient manuscripts the termination *aip* is found instead of the modern *aiip*, as *allaiip*, he is fostered; *gænaiip*, he is born.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

- | | |
|--|---|
| 1. <i>glantap mé</i> , I am cleansed. | 1. <i>glantap pinn, or inn</i> , we are cleansed. |
| 2. <i>glantap t'ú</i> , thou art cleansed. | 2. <i>glantap piib, or ib</i> , you are cleansed. |
| 3. <i>glantap é</i> , he is cleansed. | 3. <i>glantap iao</i> , they are cleansed. |

This tense is used also for the imperative, and its several persons signify, according to the context, either I am cleansed, Thou art, &c.; or, Let me be cleansed, Be thou cleansed, &c.

The consuetudinal present is the same as the simple present.

Past Tense.

SINGULAR.

- | | |
|--|---|
| 1. <i>glancatò me</i> , I was cleansed. | 1. <i>glancatò pinn, or inn</i> , we were cleansed. |
| 2. <i>glancatò t'ú</i> , thou wast cleansed. | 2. <i>glancatò piib, or ib</i> , you were cleansed. |
| 3. <i>glancatò é</i> , he was cleansed. | 3. <i>glancatò iao</i> , they were cleansed. |

Oo, or po, is prefixed to this tense as well as in the active voice, but with this peculiarity, that it never causes aspiration, as in the active.

In the spoken Irish throughout the provinces, and in all printed books and most manuscripts of the last three centuries, the past passive of the indicative mood is formed by adding oò, or eaò, to the root of the verb; but in ancient writings it is often formed exactly like the present passive participle, that is to say, by adding tă or t  ,    or   , to the root, as po m  p  ta, "he was killed;" po h-m  ap  ta eirium, "he was expelled;" po o  cup  ta na o  b  eap  aigh, "the rebels were banished," *Battle of Magh Rath*, pp. 48, 52, 100; piap  u do ponta na muilmo, "before the mills were made," *Cor. Gloss., voce Cumal*; po panota i n-v  , "it was divided into two parts," *Tighernach, ad ann. 162*.

In some parts of Munster the termination oò in this tense is pronounced o   (   hard and broad); and in others, particularly in Kerry, ac; but in Connaught and Ulster, u  , um, or am.

This and other differences of termination in the verb, added to the difference in the position of the accent, often render it difficult for the inhabitants of the northern and southern parts of Ireland to understand each other, when speaking Irish.

Consuetudinal Past.

SINGULAR.

1. glantaoi m  , or oo glantaoi
m  , I used to be cleansed.
2. glantaoi   u, thou usedst to
be cleansed.
3. glantaoi   , he used to be
cleansed.

PLURAL.

1. glantaoi pinn, or inn, we
used to be cleansed.
2. glantaoi ri  , or i  , you
used to be cleansed.
3. glantaoi i  o, they used to
be cleansed.

In ancient Irish manuscripts this tense often ends in te and tea, as f  p  r a n  t  ea, for leip a pa  t  i, *Four Masters, passim*. But in the best modern manuscripts it is written t  aoi, or t  i, according to the characteristic vowel of the root, as a oeip na   viooltaoi an deac  muib a n-  ipinn, "he says that tythes used not be paid in

Ireland," *Keat. Hist.*, p. 5; aict fór gup ab innse do cumhaigéis luict na g-críoc oile ó Rómáncáib, "but that it was in her [Ireland] the inhabitants of the other countries were preserved from the Romans," *Id., ibid.*

Future Tense.

SINGULAR.

1. *glanfap*, or *glanfaídeap* mé,
I shall be cleansed.

2. *glanfap*, or *glanfaídeap* tú,
thou shalt be cleansed.

3. *glanfap*, or *glanfaídeap* é,
he shall be cleansed.

PLURAL.

1. *glanfap*, or *glanfaídeap* inn,
or pinn, we shall be cleansed.

2. *glanfap*, or *glanfaídeap* íb,
or riib, you shall be cleansed.

3. *glanfap*, or *glanfaídeap* iao,
they shall be cleansed.

The termination *fap* is used in Munster, and *faídeap* in Connaught. In ancient manuscripts, *faíóteip* is sometimes found for this tense, as *taibsep a bél fuap, ocup línpaióteip é*, "turn its mouth up, and it shall be filled."—*Vit. Moling.*

IMPERATIVE MOOD.

This mood is always the same form as the present indicative.

CONDITIONAL MOOD.

SINGULAR.

1. *glanfaíde* mé, I would be
cleansed.

2. *glanfaíde* tú, thou wouldest
be cleansed.

3. *glanfaíde* é, he would be
cleansed.

PLURAL.

1. *glanfaíde* pinn, we would
be cleansed.

2. *glanfaíde*, riib, you would
be cleansed.

3. *glanfaíde* iao, they would
be cleansed.

In ancient manuscripts the termination for this tense is often written *tea*, as *dia n-eptaintea mipt lib*, "if I should be cursed by you."—*Battle of Magh Rath*, p. 38. But *faíde*, or *fiðe*, in

the best modern manuscripts, as in the following examples in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*:
 گo τao δρυτια no δρυτια oo گoιρριoe ٽi, “that she should be called *Brutia*, or *Brutica*,” p. 6; eočair iapain le m-briiffioe baišior ap bič, “an iron key by which any skull would [might] be broken,” p. 14; گo گ-cantfioe, “that there would be spent,” p. 30; cia oo چuiрfioe v'a ۶eunam, “who would be sent to do it,” p. 50; ionnur گup ab móioe oo چuiрfioe an ní ۶i, “in order that this thing might be the better understood,” p. 99.

INFINITIVE MOOD.

Do گeič گlanta, to be cleansed.

Passive Participle.

گlanta, cleansed.

The termination of the participle passive is generally written τa, or τi, in ancient manuscripts; and it is pronounced in the province of Connaught, and sometimes written τaiò, or τiò, by Connaught Irish scholars; thus, گlantaò, briiftò (with the i long, but not accented). But in the southern half of Ireland it is more correctly pronounced گlanta, briifté, or briiftí.

The passive voice may also be formed, as in English, by prefixing the different moods and tenses of the verb τáim to the passive participle, as τá mé گlanta, I am cleansed; bí ۶é گlanta, he was cleansed; biaid tú گlanta, thou wilt be cleansed; bíoò, or bidead ۶é گlanta, let him be cleansed; v'a m-beinn گlanta, if I would or should be cleansed.

SECTION 5.—*Formation of the Tenses of regular Verbs.*

The root, or theme of the verb is found to be the second person singular of the imperative mood, as گlan,

cleanse thou ; *bpiп*, break thou ; or it may be generally found by cutting off the *aим*, or *im*, of the first person singular present indicative active, as *gлancaим*, I cleanse, root *gлан*; *bpiпim*, I break, root *bpiп*; *meallaим*, I deceive, root *meall*.

Shaw and Stewart, the ablest writers on Erse grammar, have attempted to make it appear that, as the Erse dialect has not the inflections in the termination of its verbs which characterize the Irish, it is therefore more original than the Irish ; and this argument has been urged by them, without producing any specimen of the language in proof of the statement on which it rests, except the corrupt patois spoken in the Highlands. But it is well known that the Albanic *duan* of the tenth century, published by O'Flaherty, and by Pinkerton in his *Inquiry into the Antiquities of Scotland*, is exactly the same, in words and inflections, as the Irish poems of that age. And it may be here remarked, that the oldest specimen of the Erse dialect, given by Stewart himself, in the second edition of his Grammar—(namely, the Epistle Dedicatory to Bishop Carsuel's Gælic translation of the Confession of Faith, &c., used in the Reformed Church of Scotland, and first printed in the year 1567)—is identical with the Irish, both in its words, grammatical inflections, and orthography. It is indeed strange that Stewart, who had this specimen before him—a specimen which ought to be sufficient to satisfy any rational mind that the Erse dialect has been adulterated since that period,—should nevertheless repeat his favourite argument in support of the originality of the oral patois of the Highlands, in the following words : “It may appear a strange defect in the Gælic” (of Scotland), “that its verbs, excepting the substantive verb ‘Bi, Is,’ have no *simple* Present Tense. Yet this is manifestly the case in the Scottish, Welch, and Cornish dialects (see Arch. Brit., page 246, col. 1 ; and page 247, col. 1) ; to which may be added the Manx. ‘*Creiddim*,’ ‘*I believe* ; ‘*guidheam*,’ ‘*I pray* ; with, perhaps, one or two more Present Tenses, now used in Scotland, seem to have been imported from Ireland’; for their paucity evinces that they belong not to our

dialect.—The want of the simple Present Tense is a striking point of resemblance between the Gælic and the Hebrew verb.

“ I am indebted to a learned and ingenious correspondent for the following important remark ; that the want of the simple Present Tense in all the British Dialects of the Celtic, in common with the Hebrew, while the Irish has assumed that Tense, furnishes a strong presumption that the Irish is a dialect of later growth ; that the British Gælic is its parent tongue ; and consequently, that Britain is the mother country of Ireland.”—*Gælic Grammar*, second edition, p. 97, note ^m.

That the Erse originally wanted the simple present tense, is far from being certain. Shaw gives the simple present throughout his Grammar, and it is hard to believe that it even now lacks it altogether. We cannot, however, receive the present oral patois of the Highlands as evidence, whereas the early printed specimens totally differ from it. Why have not the Scotch published any manuscript specimens of their Gælic, with faithful translations ? The spoken Irish is also fast falling into the decomposed state of the Erse of the Highlands, and will, no doubt, if it continues to be spoken for a few centuries longer, without being cultivated, lose its simple present tense, as well as all its synthetic forms, which it has indeed already lost, to a great extent, in many parts of Ireland. It is quite clear, from the older specimens of the Erse given by Stewart, in the second edition of his Grammar, that this dialect had a simple present tense when they were written ; and as we have the authority of Shaw, who wrote in 1778, for making a simple present tense at that period, the conclusion is inevitable, that Stewart was induced to reject this tense, in order to establish a striking point of resemblance between the Erse and the Hebrew, which the Irish, supposed to be the mother tongue, had not. But this is an idle attempt, altogether unworthy of his learning, and will not now for a moment stand the test of criticism ; for it is now universally acknowledged by the learned, that the Celtic dialects of the British Isles have little or no affinity with the Hebrew or Semitic dialects, they being clearly demonstrated to be dialects of the Indo-European family of languages. It is also incontrovertible that the mode of inflection

by varying the termination, is more ancient than the use of particles; so that the analytic form of the verb found in the Erse dialect, instead of proving it ancient, affords the best argument to shew that it must have assumed such a form in comparatively modern times. The Goths, Vandals, Moors, and other barbarians, finding it too troublesome to recollect the various terminations of the Greek and Latin nouns and verbs, had recourse to a number of detached particles and auxiliaries, to represent the cases and tenses, and these have been gradually introduced into all the modern languages of Europe; and it is more than probable, that if the Irish and Erse continue to be spoken among the peasantry for a few centuries longer, they will gradually lose their terminations, and adopt particles and auxiliaries in their stead; and whoever will take the trouble to compare the ancient with the modern spoken Irish, he will perceive that the language is fast progressing towards this state of decomposition.

Notwithstanding the ability of Shaw, Stewart, and other scholars, who have attempted to prove, from the oral dialect of the Highlands, that it is the parent of the Irish language, they have made no impression on the minds of the learned of Europe. Mons. Pictet, of Geneva, who has used the second edition of Stewart's Gælic Grammar, has, in his work on the Affinity of the Celtic dialects with the Sanscrit, Paris, 1837, a work which was crowned by the Royal Academy, given us his valuable opinion of the nature of the Erse in the following words:

“*L'erde* est la langue des montagnards de l'Écosse. Ses monuments écrits sont bien moins anciens, et moins nombreux que ceux de l'Irlande, et ne paraissent pas remonter au-delà du 15^e siècle. Les poésies traditionnelles recueillies et publiées sous le nom d'Ossian, vers la fin du siècle dernier, sont ce qu'elle posséde de plus remarquable. Comparé à l'irlandais ancien l'erde offre de nombreuses traces de cette décomposition qui s'opère sur les langues par l'effet du temps, et il se rapproche à cet égard de l'irlandais oral moderne.”—*Introduction*, p. ix.

From the root all the tenses and moods of the regu-

lar verbs are formed, by a mechanism extremely simple and regular, as follows :

ACTIVE VOICE.

INDICATIVE MOOD.

The present tense is formed by adding to the root *aum*, or *am*, for the first person singular ; *aip*, or *ip*, for the second ; *aio*, or *ið*, for the third ; *amaoid*, *imid*, *eam*, or *am*, for the first person plural ; *taoi*, or *ti*, for the second ; and *aio*, or *ið*, for the third.

Here it should be remarked, that when the characteristic vowel of the root is broad, the terminations are *aum*, *aip*, *aio*, &c. ; but when slender, *am*, *ip*, *ið*, &c. The ancient terminations have been already pointed out. Sometimes the root suffers syncope, as *laþcip*, speak thou ; *laþcam*, I speak ; *baþcip*, threaten thou ; *baþcam*, I threaten ; *cooal*, sleep thou ; *coolcam*, I sleep. The relative form terminates in *ap*, or *eap*, accordingly as the characteristic vowel of the root is broad or slender, as *a glanap*, who cleanses ; *a bþipeap*, who breaks ; *a meallap*, who deceives.

The consuetudinal present is formed by adding *ann*, or *eann*, according to the characteristic vowel, to the root, as *glannan* *ré*, he cleanses ; *bþipeann* *ré*, he breaks, or usually breaks. This tense has no synthetic form, but always has the persons postfixed, as *bþipeann* *mé*, *tú*, *ré*, &c., the verb having the same form to agree with all the persons, singular and plural ; and also with the relative, as *a bþipeam*, who breaks.

In old manuscripts this tense sometimes ends in *nn*, intended for the modern *ionn*, as *oibþiginn* *maile* *bþig* *conspároa*, “it works with a contrary effect.”—*Med. MS. A. D. 1414*.

The preterite or simple past tense, in its analytic

form, is the same as the root, except that the initial consonant is aspirated, if of the aspirable class, as, *root* ȝlan, *preterite* ȝlan ȝé, he cleansed; *root* bþir, *preterite* bþir ȝé, he broke. But when the consonant is not of the aspirable class, then it is exactly like the root, or second person singular imperative active, as *root* la-þaiȝ, speak thou; la-þaiȝ ȝé, he spoke. But they are distinguished by the collocation, and often by the particles do, no, &c., which are generally prefixed to the preterite, but never to the root, or imperative. The synthetic form has aȝ or eȝ for the first person singular, accordingly as the characteristic vowel is broad or slender; aȝ, or iȝ, for the second; while the third terminates, in the modern language, like the root.

The relative form for this tense always terminates like the root, as a ȝbir, who broke.

In ancient manuscripts the third person singular of this tense frequently terminates in aȝtauȝ, or eȝtauȝ, as ȝlanaȝtauȝ, he cleansed; ȝbirȝtauȝ, he broke; for the first person plural, aȝmaȝ, or ram; for the second, uȝbaȝ; for the third, aȝaoȝ, or rauȝ.

The consuetudinal past has an analytic and a synthetic form. The analytic is formed from the root by adding að, or eð, as ȝlanað mé, tú, ȝé, &c.; ȝbirȝead me, tú, ȝé, &c.; and the synthetic by adding inn, or ainn, for the first person singular; tá, or teá, to the second; while the third is, as usual, the analytic form, with the pronoun postfixed; maðir, or mír, for the first person plural; tæð, or tæð, for the second; and aðaðir, or ræðir, for the third.

The relative form of this tense terminates like the

third person singular, as *a glanatō*, who used to cleanse; *a b̄rireatō*, who used to break.

The future tense has also an analytic and synthetic form. The analytic is formed by adding *fao*, or *fio*, to the root of the verb, that is, *fao* (in ancient manuscripts sometimes *fa*), if the characteristic vowel of the root be broad; and *fio* (in ancient manuscripts often *fi*), if it be small, as *glañfao* *mé*, *tú*, *ré*, &c.; *briñfio* *mé*, *tú*, *ré*, &c.

In the synthetic form the first person singular terminates in *fao*, or *fearo*; the second in *faoí*, or *fír*; but the third has no synthetic form. The first person plural ends in *famao*, *famaoid*, or *fimio*; the second in *faoí*, or *fio*, and sometimes without the final *ó*; and the third in *fao*, or *fio*. The relative terminates in *fap*, or *fearp*, as *a glanfap*, who will cleanse; *a briñfearp*, who will break.

The *f* in this tense has totally disappeared from the Erse, or Gælic, of Scotland, as Stewart laments (*Gælic Grammar*, second edition, p. 85, note 6); and though it is found in all the correct manuscripts and printed books in the Irish, it is fast disappearing from the modern spoken language; and throughout the southern half of Ireland a *é* is substituted in its place, as *glanéao*, pronounced *glanhad*, for *glañfao*; *briñzéao*, pronounced *brish-hăd*, for *briñfao*.

In the Erse, the future is formed by adding *aidh* to the root, which marks the analytic present indicative of the Irish; and the learned Mr. Stewart, who, blinded by national predilections, looks upon many of the imperfections of this corrupted dialect as so many beauties, says, that in giving a negative answer to a request, no sign of a future tense is used. Of this form of reply some traces are indeed found in the old Irish; but a future termination in *ab*, or

éab, is used to distinguish it from the present, as already shewn in the observations under this tense, p. 179. Stewart's words are as follows: "In all *regular* verbs, the difference between the Affirmative and Negative Moods, though marked but slightly and partially in the Preterite tense (only in the initial form of the second conjugation), yet is strongly marked in the Future Tense. The Future Affirmative terminates in a feeble vocal sound. In the Fut. Neg. the voice rests on an articulation, or is cut short by a forcible aspiration. Supposing these tenses to be used by a speaker, in reply to a command or a request; by their very structure the former expresses the softness of compliance, and the latter the abruptness of a refusal. If a command or a request be expressed by such verbs as these, 'tog sin,' 'gabh sin,' 'ith sin,' the compliant answer is expressed by 'togaídh, gabhaídh, ithidh;' the refusal by 'cha tog, cha ghabh, cha ith.' May not this peculiar variety of form in the same Tense, when denoting affirmation, and when denoting negation, be reckoned among the characteristic marks of an original language?"—*Gaelic Grammar*, second edition, p. 93.

Verbs of more than two syllables, ending in iğim or uiğim, in the first person singular, present indicative active, make the future in eoċao; and the last vowel in the preceding syllable, if broad, generally suffers attenuation, as árduiğim, I exalt, fut. árðeoċao; foillriğim, I reveal, fut. foillreóċao; milriğim, I sweeten, fut. milpeoċao; uičiğim, I go away, fut. imeoċao; ranntuığim, I covet, fut. rannteoċao; ceaptuığim, I rectify, fut. ceipteoċao.

This is the termination used in printed books and correct manuscripts of the last three centuries, as in *Keating's History of Ireland*, as transcribed by John Mac Torna O'Mulconry, pp. 136, 167, 170, where the verbs, foillriğim, I shew; ranntuığim, I covet; ceaptuığim, I rectify, are made foillreocam, we will shew; rannteoċao, I will covet; ceipteoċam, we will rectify; and it is

still used in the Connaught dialect. But in the south of Ireland, the future of verbs of this class always terminates in *eoṄao*, or *óṄao*, as *apaoṄao*, I will exalt; *foillpeoṄao*, I will shew; and this termination is used by O'Molloy, in his *Lucerna Fidelium*, as *cpus eoṄao*, I will prove, p. 302; *oo ḑuipreοṄap*, who will remain, p. 369. In ancient manuscripts the regular termination in *feo* is found in verbs of this class, as *apaoṄfeo*, "he will rise up," *Battle of Magh Rath*, p. 12; *ruioṄfeet*, "I will arrange," *Id.*, p. 178. And *écat*, and even *eoṄat*, are sometimes found in old writings for the *eoṄao* of the moderns, as *cóiprécat*, "I will array," *Id.*, p. 178; *noċa teipreοṄba*, "there shall not be wanting," *St. Columbkille*.

To this class may be added some others, which, though not ending in *iṄim*, form the penultimate of the future in *eo*, and in ancient manuscripts in *e* long. The principal of these are the following :

PRESENT.	FUTURE.
aomuim, I confess.	aideóṁao.
aénim, I know.	aíšeónao.
aéripim, I relate.	aíspreórao.
coolaim, I sleep.	coiœolao.
congbaim, I keep.	coingeóbao.
cofnaim, I defend.	coipreónao.
uibrim, I banish.	uibeoṛrao.
viongbaim, I repel.	viongeóbao.
vioṄlaim, I revenge.	viṄgeolao.
eiblim, I die.	eibeolao.
foglamaim, I learn.	fоigleómao.
forglamim, I open.	fоigreolao.
freaigraim, I answer.	fреigreórao.
impim, I play.	imeórao.
innipim, I tell.	inneóṛrao.
laibnaim, I speak.	laibeoṛrao.
raltnaim, I trample.	railtseórao.
taipringim, I draw.	taipreóngao.
tógbaim, I raise.	tóigreóbao.
tógraim, I desire.	tоigreóṛrao.

In the county of Kilkenny, and throughout Munster, however, the attenuation does not always take place in these verbs; and the long syllable is transposed, as if those verbs were of the regular class in *tígim*, or *uígim*, as *aomrógáu*, I will confess; *aítheógáu*, *aítri-reógáu*; *córoleógáu*; *cointeógáu*; *cófaineógáu*; *oísbreógáu*, &c. But these forms are not found in printed books, nor in the correct Munster manuscripts, as will be seen in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, pp. 20, 44, 78, where *toigearat*, *laibearat*, and *aíteonat*, occur as the futures of *tóigraim*, I desire; *laibraim*, I speak; and *aíénim*, I know. Examples of this future in *eó*, in the penultimate, also occur in the poems of the Munster bards of the sixteenth and seventeenth centuries, as in the inauguration Ode of Donell O'Donovan, by Muldowny O'Morrison, in 1639:

Δairim poéair na nglún ór' éin
Coifreónat ò'air no ò'éigín.

“ The title to the wealth of the generations from whom he sprung
He will maintain by consent, or force.”

Giolla Iosa Mor Mac Firbis often writes this future é long, as in the poem addressed to Teige Reagh O'Dowda, chief of Tireragh, in 1417 :

Ólaó a zéglaird toigééba.

“ The fame of his household I will extol.”

IMPERATIVE MOOD.

The second person singular of this mood may generally be considered the root of the verb, as *glan*, cleanse thou; *briúr*, break thou. The third person singular is formed from it by adding *at*, or *eat*, accordingly as the characteristic vowel is broad or slender, as *glanaat* *ré*, let him cleanse; *briúeat* *ré*, let him break. The first person plural by adding *am*, *eam*, *amaoir*; the second, *iò* (very long); the third, *aðaoir*, *iðír*.

CONDITIONAL MOOD.

This mood, which has but one tense, has an analytic and synthetic form.

The analytic is formed from the future indicative by changing *faid*, or *fiō*, into *fað*, or *feað*, as *do glanfað riad*, they would cleanse; *do břippeað rē*, he would break, &c.

The synthetic form has *þainn* in the first person singular; *þá* in the second; but the third, as before remarked, has no synthetic form. In the first person plural, the termination is *þamaorí*, or *þimír*; in the second, *þaíd*, or *fiō* (very long); in the third, *þadaorí*, or *þaídír*, or *fiódír*.

Verbs in *iȝim*, or *uiȝim*, and those which form the penultimate of the future in *eo*, also form the conditional mood from the future indicative, by changing the final syllables to *ainn*, for the first person singular; *tá*, for the second; *atð*, for the third, &c.

In ancient manuscripts, the termination *obao*, or *obðao*, often appears in this mood, as in *tan nor claečlobað*, “when it would change.”—*Cor Gloss., voce Manannán.*

INFINITIVE MOOD.

General Rule.—The infinitive mood is formed by adding *atð*, or *eað*, to the root of the verb, as *do glanatð*, to cleanse; *do břipeatð*, to break. But it may be generally observed, that if there be a diphthong, or triphthong, closed by *i* in the root, the *i* is most generally dropped in forming the infinitive, as *buaɪlím*, I

strike, infin. bualað (not bualeatö^p) ; loipcim, I burn, infin. lopcatö ; doiptim, I spill, infin. doiptatö ; oipouigim, I order, infin. oipouigatö. When, however, i is the only vowel in the last syllable of the root, the slender inflection is used, as bripim, I break, infin. bripreatö ; foillrigim, inf. foillriusgatö.

The infinitive mood is, however, variously formed. The following classification of the modes of formation will assist the learner.

1. Some verbs have their infinitive like the root, as :

caoið, to lament.

deapmao, to neglect.

fáir, to grow.

gaipm, to call.

meap, to think, or estimate.

mún, mingere.

ól, to drink.

pié, to run.

pnáim, to swim.

rgríor, to rub, scrape, sweep, destroy.

tappaing, to draw.

tuiplinz, to descend^q.

2. Some form the infinitive by dropping the i of the root, or making it broad, as :

^p The anonymous author of an Irish Grammar, lately published in Dublin, writes it bualeatö, in which he differs not only from all the Irish, but also all the Erse Grammarians, and from the spoken language in every part of Ireland. His labours, however, are well intended, and though he evidently does not understand the genius of the language, he

has collected many useful remarks from other writers on Grammar, and is often original, though sometimes mistaken.

^q In some parts of the south of Ireland these are made taappainz and tuiplinz in the spoken language; but these forms are not found in correct printed books, nor in the earlier Munster manuscripts.

IMPERATIVE.	INFINITIVE.
coírð, check.	do ćoírð, to check.
cúip, put.	do ćúip, to put.
fúlangu, suffer.	o' fúlangu, to suffer.
gúil, weep.	do ćgúil, to weep.
rcúip, cease.	do rcúip, to cease.
ceangail, bind.	do ćeangal, to bind.
rcócpair, wind.	do ćrcócpair, to wind.
rcorpmairc, forbid.	do ćcorpmearc, to forbid.
rcionóil, gather.	do ćionól, to gather.

3. Some suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root, thus :

IMPERATIVE.	INFINITIVE.
caomáin, protect.	do ćaoṁnaō.
copain, defend, contend.	do ćoipnaiṁ.
fogáip, warn.	o' fógpaiō.
fogain, serve.	o' fógnaō.
fogail, open.	o' fórglaō.
fuargain, relieve.	o' fuarglaō.
múrgail, awake.	do múrglaō.
peacáin, avoid.	do ćeacnaō.
tionrgain, begin.	do ćionrnaiō.
tógaip, desire.	do ćógpaiō.

Most of these verbs have infinitives different from those here laid down, in the spoken language, and in very good manuscripts, as copaint for copain ; fogairt for fogain ; fogailt for fogail ; múrgailt for múrgail ; peacaint for peacain , &c. These terminations of the infinitive mood vary a good deal throughout the provinces, and stand in need of a standard. Many of the terminations given by Neilson and Stewart would not be understood in the south of Ireland.

4. Verbs in uigim and iğim make the infinitive in ugao and iugao, as :

INDICATIVE.

- αρουσίγιμ, I exalt, *root*, αρουσίχ.
 μιλρίγιμ, I sweeten, *root*, μιλρίχ.
 μορυιγιμ, I exalt, *root*, μορυιχ.
 φοιλλρίγιμ, I shew, *root*, φοιλλρίχ.
 φοιλλρίχιμ, I shine, *root*, φοιλλρίχ.

INFINITIVE.

- do αρουσίαδ.
 do μιλρίυγιαδ.
 do μορυιγιαδ.
 d' φοιλλρίγιαδ.
 do φοιλλρίγιαδ.

5. Some add τ to the root, but these have also a second form.

IMPERATIVE.

- αγαιρ, claim.
 ceil, conceal.
 cořain, defend, contend.
 cuimil, rub.
 bařaiρ, threaten.
 všíriп, banish.
 cořgaир, slaughter.
 fóир, relieve.
 ſpeađaiρ, answer.
 imiρ, play.
 iođbaир, offer.
 laňaiρ, speak.
 lomaiρ, strip, peel.
 meil, grind.
 jałtaир, trample.
 mýrgaiρ, awake.
 zabaир, give.
 ſeačaiρ, avoid.
 tomaiρ, eat.

INFINITIVE.

- d' αγαιρτ, or αγηραδ.
 do čeilt.
 do čořaint, or do čořnati.
 do čuimilt.
 do bařaiρт, bařraδ, or bařaiρ.
 do všíriпт.
 do cořgaирт, cořgraδ, or cořgaир.
 d' fóиriпт, or d' fóиriпtъ.
 do ſpeađaiρт, or ſpeađraδ.
 imiρт.
 do iođbaирт.
 do laňaiρт, or laňraδ.
 do lomaiρт, lomraδ.
 do meilt.
 do jałtaирт, or jałtraδ.
 do mýrgaиlt, or mýrglaδ.
 do zabaирт.
 do ſeačaint, or ſeačnaδ.
 do čomailт.

6. Many add αmáin, or eamáin, to the root, as :

IMPERATIVE.

- caill, lose.
 cpeio, believe.
 fan, wait, stay.
 can, say, or sing.
 cinn, to resolve.

INFINITIVE.

- do čaileamain.
 do čpeioeamain.
 d' ſanamain, or d' ſuipеac.
 do čanamain, or čantain.
 do čineamain.

IMPERATIVE.	INFINITIVE.
ḡin, beget.	do ḡineamān.
geall, promise.	do ḡeallamān.
lean, follow.	do leanamām.
tuill, earn.	do t̄uilleamām, or do t̄uilliom̄.
oīl, nurse.	o' oileamān.
oīp, fit, adapt.	o' oipeamān.
r̄ḡap, separate.	do r̄gapamān.

These words are sometimes written cailleamām, caillionām, &c., and pronounced in most parts of Ireland as if written cailliūm, cpeioiūm, canūm, &c. In some parts of Munster and South Leinster a τ is added to this termination, as cailleamānt, cpeioemānt, geallamānt, but this τ is seldom found in any correct manuscripts.

7. Several add áil, or báil, to the root, as,

IMPERATIVE.	INFINITIVE.
congab̄, keep.	do cong'báil.
gab̄, take.	do ḡabáil.
raiḡ, find.	o' raiḡáil, or r̄aiḡbáil.
rúiḡ, leave.	o' rúiḡbáil.
fuair̄, sew.	o' fuair̄báil.
tóiḡ, raise.	do t̄óiḡbáil.

In all verbal nouns borrowed from the English this termination is used in the corrupt modern Irish, as boxáil, to box; cicáil, to kick; polláil, to roll; fmúoáil, to smooth, &c.

It should be here remarked, that in the south of the county of Kilkenny, the infinitive mood of tóiḡ, raise, is do t̄óiḡean, and that in the dialect of Irish spoken in that county several infinitives end in an, as leagan for leagán, to knock down; léiḡ, let, or permit, léigean, or ligean; t̄réiḡ, forsake, t̄réiḡean; teilḡ, cast, teilgean. In other parts of Ireland, however, these are written and pronounced leagaint, léigint, t̄réigint. Many such irregularities in forming the infinitive mood, or verbal noun, will be observed throughout the provinces, but as they are not found in good manuscripts they should be avoided in correct writing.

8. Some add **gáil**, as :

IMPERATIVE.	INFINITIVE.
p <small>rá</small> p, bounce, jump.	do p <small>rá</small> p <small>rá</small> il.
p <small>e</small> as, whistle.	o' f <small>e</small> as <small>ág</small> ail.
i <small>m</small> p <small>e</small> a <small>g</small> , contend.	o' i <small>m</small> p <small>e</small> a <small>g</small> áil.
g <small>r</small> á <small>g</small> , to cackle.	do g <small>r</small> á <small>g</small> a <small>o</small> gail.

This termination, which is now pronounced *aoi* in the south-east of Ireland, occurs three times in the *Battle of Magh Rath*, to wit, in the words prápráil, bonngáil, and meallgáil.—See p. 256. It is frequently given by Peter Connell in his MS. Irish Dictionary.

9. Some add **eam**, or **am**, as :

IMPERATIVE.	INFINITIVE.
c <small>a</small> it <small>z</small> , spend.	do c <small>a</small> it <small>z</small> eam.
a <small>p</small> ca <small>in</small> , advance, proceed.	o' a <small>p</small> ca <small>in</small> am.
d <small>e</small> an, do.	do d <small>e</small> anam.
p <small>e</small> it <small>z</small> , await.	o' p <small>e</small> it <small>z</small> eam.
t <small>ion</small> p <small>ca</small> in, begin.	do t <small>ion</small> p <small>ca</small> nam.
p <small>e</small> a <small>g</small> , stand.	do p <small>e</small> a <small>g</small> am.

10. Some add **eact**, or **act**, as :

é <small>ir</small> t, listen.	o' é <small>ir</small> teac <small>c</small> t.
glua <small>g</small> ir, move.	do g <small>lu</small> a <small>g</small> ireac <small>c</small> t, or g <small>lu</small> a <small>g</small> ra <small>c</small> t.
t <small>a</small> g, come.	do t <small>a</small> ca <small>c</small> t.
i <small>m</small> é <small>t</small> ig, go.	o' i <small>m</small> é <small>t</small> ea <small>c</small> t.

11. A few end in **tain**, or **éain**, as :

c <small>a</small> n, say, or sing.	do c <small>a</small> ntain.
p <small>e</small> ar, pour out.	o' f <small>e</small> ap <small>é</small> an.
p <small>u</small> ig, reach.	do po <small>c</small> ta <small>in</small> , or p <small>u</small> ig <small>in</small> .
maip, live.	do m <small>a</small> ipe <small>in</small> , or m <small>a</small> ipeac <small>c</small> tan.

12. A few in **rin**, as :

f <small>e</small> ic, or f <small>a</small> ic, see.	o' f <small>e</small> icrin, or o' f <small>a</small> icrin.
tuig, understand.	do t <small>u</small> igrin.
t <small>a</small> irg, offer.	do t <small>a</small> irgrin.
p <small>u</small> ig, reach.	do p <small>u</small> igrin.
t <small>á</small> raic, finish.	do t <small>á</small> raicrin.

13. The following are irregular :

απηγ̄, plunder, despoil.	o' απηγαιν.
κορρυιγ̄, move.	κορρυιγέ, or κορρυγάθ.
κυνηγ̄, request.	οο κυνηγιό.
ειριγ̄, arise.	o' ειριγιό, o' ειριγίο.
ιονηραιγ̄, approach.	o' ιονηραιγιό.
φιαφραιγ̄, ask.	o' φιαφραιγιό.
λειμ̄, leap.	οο λειμνιό, λειμνειά.
γλαοδ̄, call.	οο γλαοδαό.
γέιμ̄, low.	οο γέιμνειά.
ιαρη̄, ask.	o' ιαρηιό.
τυιτ̄, fall.	οο τυιτιό.
τεαργαργ̄, spare, save.	οο τεαργαργαιν.
λυιό, lie.	οο λυιόε.
γυιό, sit.	οο γυιόε.
γνιγ̄, spin.	οο γνίσε.
κλαιοιδ̄, subdue.	οο κλαιοιόε.
ραοῑ, think, imagine.	οο ραοιλεαέταιν.
λεαγ̄, knock down.	οο λεαγαν, or οο λεαγαό.
λειγ̄, let, or permit.	οο λειγεαν, or οο λειγιότ.
τειλγ̄, cast.	οο τειλγεαν, or οο τειλγιότ.
ρέας̄, look.	o' ρέαςαιν, or o' ρέαςαιντ.
τρέιγ̄, forsake.	οο τρέιγεαν, or οο τρέιγιότ.

PASSIVE VOICE.

There is no distinction of number or person in the tenses of the passive voice, and, as already observed, the personal pronouns connected with it are always in what is considered to be the accusative case.

INDICATIVE MOOD.

The present tense is formed from the root by adding ταρ̄ or τεαρ̄, ταρ̄ or τεαρ̄, as μεαλταρ̄, is deceived ; βριρτεαρ̄, is broken ; λύβταρ̄, is bent ; ἀρθουιγ̄τεαρ̄, is

exalted. For General Rule, see formation of passive participle, pp. 205, 206, which also regulates the aspiration of the τ in this termination.

In ancient manuscripts this tense is found terminating in ῥερ, and sometimes, though rarely, in αρ, as αλλαρ ι φιο, “it is reared in the woods,” *Cor. Gloss.*, *voce Cenacis*; ευριθερ, “is put,” *Id.*, *voce Feplb.*

The past tense is formed by adding αθ, or εαθ, to the root, as μεαλλαθ, was deceived; βριφεαθ, was broken.

In ancient manuscripts this tense is like the passive participle, as τυγχα, was given; νονοτα, was made.—See *Battle of Magh Rath*, pp. 8, 22, 24; πυτχαι, was born.—*Book of Armagh*, fol. 18.

The consuetudinal past adds ταιοι, or τι, as μεαλταιοι, was used to be deceived; βριψτι, was used to be broken.

The future tense adds ραρ, φεαρ, or φαιδεαρ, φιδεαρ, to the root, as μεαλλραρ, or μεαλλφαιδεαρ, will be deceived; βριψφεαρ, or βριψφιδεαρ, will be broken.

Verbs in υιγιμ, which make the future active in εοćαθ, form the future passive from the future active by changing εοćαθ into εοćαρ, as φοιλφιγιμ, I shew; future active, φοιлреоćаθ, I will shew; future passive, φοилреоćар мé, I will be shewn.

In the ancient manuscripts the termination φιέρ is often found for this tense, as μηρεतμαρ εατει φιέρ ετεραιθ, i. e. “the seventh battle which shall be fought between you.”—*Battle of Magh Rath*, p. 12.

CONDITIONAL MOOD.

This mood, which has but one tense, is formed by adding φαθε, or φιθε, to the root, or by adding ε to

the future indicative active, as *meallfaiō*, would be deceived; *brippiōe*, would be broken.

Verbs in *uīgim*, and those which have *eo* in the penultimate of the future indicative active, form the conditional mood from the future indicative active, by changing *ao* into *aide*, as *foillriḡim*, I shew; *foillreocāo*, I will shew; *o' foillreocāiōe*, it would be shewn, *inniřim*, I tell; fut. *inneorāo*, I will tell; condit. *o' innoraiōe*, it would be told; *impim*, I play; fut. *imeorāo*, I will play; condit. *o' imoraiōe*, it would be played.

The passive participle is formed by adding *ta*, *tā*; *te*, *tē*, to the root, as *meallta*, deceived; *lúbtā*, bent; *briptē*, broken; *foillriḡtē*, shewn.

Verbs in *iḡim*, or *uīgim*, always aspirate the *t*, as *óṛduiḡim*, I order, passive participle *óṛduiḡtē*; as do also many others for the sake of euphony.

In the Erse, or Scottish dialect of this language, the *t* is never aspirated in the passive participle; but it is marked with a decided aspiration in the oldest Irish manuscripts, as *ocup in hicc in ṭra-paigche pīn tucāo Rorr corr do h Ua Suanaig*, “and in satisfaction for this profanation, Ross Corr was given to Ua Suanaigh.”—*L. Breac*, fol. 35, *b*; *ap met in ṭrapaigče*, “for the greatness of the profanation,” *Ibid.*; and it has always its slender sound in the Erse, whether the characteristic vowel of the root be broad or slender. Stewart, therefore, recommends the termination of the passive participle to be always written *te*, without regard to the characteristic vowel. But this is not admissible in Irish; for the termination of the passive participle is pronounced broad or slender according to the last vowel of the root, as *briptē*, break, pass. part. *briptē*; *ól*, drink, pass. part. *ólta*, drank (not *oilte*, as in the modern Erse); and the *t* is frequently aspirated, even in the oldest

manuscripts. It should, however, be confessed, that in the county of Kilkenny, and some other parts of the south of Ireland, the passive participle is pronounced slender in a few verbs, of which the characteristic vowel is broad, as *cpočta*, pronounced *cpočte*; *leac̄ta*, spread, pronounced *leac̄te*; *meac̄ta*, decayed, stunted, pronounced *meac̄te*. But this is most decidedly a corruption, for in the province of Connaught, and in the western portion of Munster, the *τ* in these words is pronounced with its proper broad sound. It should be remarked also, that the *τ* in this termination is frequently aspirated in Kerry, and parts of Cork, in positions where it has its radical sound in most other counties, as *geallēa*, promised, pronounced *geallha*; *meallēa*, deceived, pronounced *meallha*. But in all other parts of Ireland the *τ* has its radical sound after *é*, *ó*, *ȝ*, *l*, *ll*, *n*, *nn*, *r*, *t*, as *cpočta*, hanged, or suspended; *rpočta*, emasculated; *bávōte*, drowned; *rppréiōte*, spread; *rúigte*, absorbed; *bprúigte*, bruised; *molta*, praised; *meallta*, deceived; *deánta*, done; *capta*, twisted; *bpríte*, broken; *olúitte*, closed. But in verbs in *ígim*, or *uígim*, which make the future in *eocao*, and in all verbs of which the root terminates in *b*, *c*, *v*, *ȝ*, *m*, *p*, *p*, *τ*, the *τ* is aspirated, whether the characteristic vowel be broad or slender, as *lubča*, bent; *feac̄ta*, bowed; *gpeac̄ta*, lashed; *τpéiḡte*, forsaken; *beannuiȝte*, blest; *tom̄ta*, dipped; *rcap̄te*, scattered; *lomap̄ta*, peeled; *feap̄ta*, entombed. The exceptions to these rules will be found to be very few, if any, in the present spoken language, except, as above remarked, in the county of Kerry, where the *τ* is generally aspirated in the passive participle, without much regard to the consonant which precedes it, but this is contrary to the rules of euphony, and should not be imitated, or taken into consideration, in fixing a standard pronunciation for this language. When the root terminates in *o*, or *τ*, the *ta*, or *te*, may or may not be aspirated, as both consonants have nearly the sound of a single *τ*; but it is, perhaps, better to aspirate the participial *τ* for the sake of system.

INFINITIVE MOOD.

This mood has no synthetic form, but is expressed,

exactly as in English, by prefixing the infinitive mood of the verb substantive to the passive participle, as *do þeit bryte*, to be broken; *do þeit meallta*, to be deceived.

SECT. 6.—*Synopsis of the Verb Substantive and regular Verbs.*

For the convenience of the learner it has been thought advisable to give here, in a tabular form, paradigms, or synopses of the verb substantive, and also of three regular verbs, viz., *molaím*, I praise, whose characteristic vowel is *broad*; *ceilim*, I conceal, whose characteristic vowel is *small*; and *foillfiȝim*, I shew. These examples will exhibit all the varieties of the inflexions to be found in regular verbs, and the student should make himself thoroughly familiar with them before he proceeds to the study of the irregular verbs, which will then present no difficulty, as they are regular in their personal terminations.

The learner will observe that when he has committed to memory the terminations of the present indicative active of the regular verbs, he has no difficulty in committing those of the future, the only difference being the insertion of an *f* for the latter. He should also bear in mind that the third person singular has no synthetic form in any of its moods and tenses, and that none of the moods of the regular verbs has more than one tense, except the indicative, which has five.

I.—Cáim, I am.

SINGULAR.				PLURAL.			
INDICATIVE Mood.							
		Present Tense.	Present Tense.	1. táim.	1. táimaois.		
				2. táip.	2. taéasoi.		
				3. tú ré.	3. táis.		
		Consueto-dinal Present.	Consueto-dinal Present.	1. bío-im.	1. bímiois.		
				2. -ip.	2. bíeis.		
				3. -eann, or bíonn ré.	3. bíos.		
		Preterite.	Consueto-dinal Past.	1. bío-eap.	1. bíomar.		
				2. bío-ip.	2. bíobar.		
				3. bí ré.	3. bíosar.		
		Future.	Consueto-dinal Past.	1. bíó-inn.	1. bímíp.		
				2. -teá.	2. bítei.		
				3. -eao, or bíos ré.	3. bíosíp.		
				1. bíao.	1. bíamaois.		
				2. bíapi.	2. bíasaois.		
				3. bí, or bíao ré.	3. bíao.		
SUBJUNCTIVE Mood.				1. gó b-fuil-im.	1. gó b-fuil-imiois.		
		Present Tense.		2. -ip.	2. -tí.		
				3. -ré.	3. -to.		
		Consueto-dinal Present.		1. gó m-bío-im.	1. gó m-bí-miois.		
				2. -ip.	2. -tí.		
				3. -eann ré.	3. -to.		
		Preterite.		1. gó naib-ap.	1. gó naib-amarp.		
				2. -ap.	2. -abarp.		
				3. naib ré.	3. -atarp.		
		Future.		1. gó m-bío-inn.	1. gó m-bí-míp.		
				2. -teá.	2. -tí.		
				3. -eao ré.	3. -toíp.		
				1. gó m-bíao.	1. gó m-bíamaois.		
				2. gó m-bíapi.	2. gó m-bíasaois.		
				3. gó m-bíao ré.	3. gó m-bíao.		
IMPERATIVE Mood.				1. . . .	1. bímíp.		
				2. bí.	2. bíoíó.		
				3. bídeao, or bíos ré.	3. bíosíp.		
CONDITIONAL Mood.				1. bérío-inn.	1. bérímíp.		
				2. -teá.	2. bértei.		
				3. -eao ré.	3. bértoíp.		
INFINITIVE Mood, Do bérí.				PARTICIPLE, Ap m-bérí.			

II.—Molam, I praise.

ACTIVE VOICE.

		INDICATIVE Mood.			PASSIVE VOICE.		
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.		
Present.	Tense.	1. mol-am. 2. -aiñ. 3. -ai ñ ré.	1. mol-amcio. 2. -taoi. 3. -tio.	1. mol-tap mé. 2. -tú. 3. é.	1. mol-tap mn, or rinn. 2. -tú, or ríb. 3. iao.		
Past.	Consuetu- dinal.	1. mol-am mé. 2. -tú. 3. ré.	1. mol-am mn. 2. -tú. 3. -tiao.	1. mol-acò mè. 2. -tú. 3. é.	1. mol-acò mn, or rinn. 2. -tú, or ríb. 3. iao.		
Pret.	Consuetu- dinal.	1. mol-ap. 2. -aiñ. 3. ré.	1. mol-amap. 2. -tú. 3. -taap.	1. mol-taoo mn. 2. -tú. 3. é.	1. mol-taoo mn, or rinn. 2. -tú, or ríb. 3. iao.		
Fut.	Consuetu- dinal.	1. mol-am. 2. -tú. 3. -ai ñ ré.	1. mol-amcio. 2. -tao. 3. -tio.	1. mol-fap me. 2. -tú. 3. é.	1. mol-fap mn, or rinn. 2. -tú, or ríb. 3. iao.		
IMPERATIVE Mood.		1. . . . 2. mol. 3. mol-ac ré.	1. mol-amcio. 2. -tio. 3. -tao.	1. mol-tap mé. 2. -tú. 3. é.	1. mol-tap mn, or rinn. 2. -tú, or ríb. 3. iao.		
CONDITIONAL Mood.		1. mol-famn. 2. -Fá. 3. -Fato ré.	1. mol-famcio. 2. -tao. 3. -tio.	1. mol-taoo mé. 2. -tú. 3. é.	1. mol-taoo mn, or rinn. 2. -tú, or ríb. 3. iao.		
INFIN. Mood.		vo molac.	Participle, αγ molac.	INFIN. Mood. vo ñerz molca.	Participle, αγ molca.	INFIN. Mood. vo ñerz molca.	Participle, molca.

III.—Ceilm, I conceal.

ACTIVE VOICE.			PASSIVE VOICE.		
	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
Present. Tense.	1. cel-im. 2. -ip. 3. -ia ré.	1. cel-imío. 2. -íi. 3. -io.		1. cel-teap mé. 2. -tú. 3. é.	1. cel-teap mn, or pmn. 2. -ib. 3. iao.
Present. Consentu. Present.	1. cel-eam mé. 2. -áu. 3. -é.	1. cel-eam pmn. 2. -ib. 3. pico.			
Pret. dimal. Consentu. Pret.	1. cel-eap. 2. -ip. 3. -ré, or céleaptaq.	1. cel-eamq. 2. -eapq. 3. -eoap.		1. cel-eap mé. 2. -tú. 3. é.	1. cel-eap mn, or pmn. 2. -ib. 3. iao.
Past. dinal. Consentu. Future.	1. cel-im. 2. -teá. 3. -eo ré.	1. cel-imí. 2. -íi. 3. -ioí.		1. cel-eí mé. 2. -tú. 3. é.	1. cel-eí mn, or pmn. 2. -ib. 3. iao.
Futur. Futur.	1. cel-peao. 2. -piq. 3. -pió ré.	1. cel-pimío. 2. -piò. 3. -pió.		1. cel-peap mé. 2. -tú. 3. é.	1. cel-peap mn, or pmn. 2. -ib. 3. iao.
IMPERATIVE Mood.	1. ... 2. cel. 3. cel-eap ré.	1. cel-nímí. 2. -ib. 3. -ioí.		1. cel-teap mé. 2. -tú. 3. é.	1. cel-teap mn, or pmn. 2. -ib. 3. iao.
CONDITIONAL Mood.	1. cel-pmn. 2. -teá. 3. -peao ré.	1. cel-pimír. 2. -piò. 3. -pió.		1. cel-fioé mé. 2. -tú. 3. é.	1. cel-fioé mn, or pmn. 2. -ib. 3. iao.
INFIN. Mood,	ao célt.	Participle, qg celz.			INFIN. Mood, ao bëit céltæ. PARTICIPLE, celz.

IV.—*Foillriȝm*, I shew.

ACTIVE VOICE.			PASSIVE VOICE.		
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	
INDICATIVE MOOD.	1. <i>Foillriȝ-mn.</i> 2. <i>-ȝn.</i> 3. <i>-io ȝé.</i>	1. <i>Foillriȝ-mio.</i> 2. <i>-ȝi.</i> 3. <i>-io.</i>	1. <i>Foillriȝ-ȝeap mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>Foillriȝ-ȝeap mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
PRESENT. Tense.	1. <i>Foillriȝ-eam mé.</i> 2. <i>ȝú.</i> 3. <i>ȝé.</i>	1. <i>Foillriȝ-eam mn.</i> 2. <i>ȝb.</i> 3. <i>ȝuo.</i>	1. <i>oo Foillriȝ-eao mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>oo Foillriȝ-eao mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
PRETERTIVE. Consistent.	1. <i>o' foillriȝ-eap.</i> 2. <i>-ȝi.</i> 3. <i>-io.</i>	1. <i>o' foillriȝ-eamap.</i> 2. <i>-eȝap.</i> 3. <i>-eoap.</i>	1. <i>oo Foillriȝ-ȝi mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>oo Foillriȝ-ȝi mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
DIMINUTIVE. Consistent.	1. <i>o' foillriȝ-ann.</i> 2. <i>-ȝea.</i> 3. <i>ȝé.</i>	1. <i>o' foillriȝ-miȝ.</i> 2. <i>-ȝi.</i> 3. <i>-oȝi.</i>	1. <i>oo Foillriȝ-ȝi mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>oo Foillriȝ-ȝi mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
CONCLUSIVE. Future.	1. <i>Foillreoc-cto.</i> 2. <i>-anȝ.</i> 3. <i>-au ȝé.</i>	1. <i>Foillreoc-amaoi.</i> 2. <i>-ȝaoi.</i> 3. <i>-ao.</i>	1. <i>Foillreoc-ap mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>Foillreoc-ap mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
IMPERATIVE MOOD.	1. <i>...</i> 2. <i>Foillriȝ.</i> 3. <i>-eoȝ ȝé.</i>	1. <i>Foillriȝ-miȝ.</i> 2. <i>-io.</i> 3. <i>-oȝi.</i>	1. <i>Foillriȝ-ȝeap mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>Foillriȝ-ȝeap mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
CONDITIONAL MOOD.	1. <i>o' Foillreoc-ann</i> 2. <i>-ȝá.</i> 3. <i>-ao ȝé.</i>	1. <i>o' Foillreoc-amaoi.</i> 2. <i>-ȝaoi.</i> 3. <i>-aoȝ.</i>	1. <i>o' Foillreoc-anoe mé.</i> 2. <i>ȝú.</i> 3. <i>é.</i>	1. <i>o' Foillreoc-anoe mn, or ȝmn.</i> 2. <i>ȝb, or ȝb.</i> 3. <i>io.</i>	
INFIN. MOOD, <i>o' foillriȝað.</i>	PARTICLE, <i>ȝg</i> <i>foillriȝað.</i>		PART. <i>foillriȝe.</i>		

SECTION 7.—*Irregular Verbs.*

There are eleven irregular, or more properly defective verbs in this language, viz., *þeipim*, I give; *beipim*, I bear; *cím*, I see; *cluínim*, I hear; *deánaím*, I do; *ním*, or *gním*, I do; *deipim*, I say; *faðaím*, I find; *pígim*, I reach; *téiðim*, I go; *tigim*, I come.

O'Malley and Mac Curtin tell us that the irregular verbs of this language are very numerous, and mostly heteroclites, subject to no general rules; but it is now quite evident that neither of these writers had given the subject sufficient consideration; for the fact is, that there are but eleven irregular verbs, and these certainly not more difficult to be learned or remembered than the irregular verbs of any ancient or modern language of Europe. O'Malley writes: “Verborum alia variantur valdè apud Hibernos, velut heterocleta, et diuersimodè, ita vt vniuersalis regula pro eijs nequit dari, adeòque insistendum sit Auctoribus vbique probatis. Alia autem in suis manentia formis, aliquando personaliter, aliquando temporaliter, interdum modaliter, nonnunquam numeraliter mutantur, aliquilibus circa vltimas, vel penultimas syllabas factis variatiunculis.” He then gives an example of the verb *r̄ḡn̄iobhūim*, *scribo*, and adds: “Heterocleta sunt multa, vt a *taim*, *deipim*, *do þaoi*, *oo cimh*” [read *oo chim*], “vbi et vsus maximè, et autho-ritas obseruanda.”—*Grammatica Latino-Hibernica*, pp. 124, 125. 126. It happens, however, that in Irish there are, strictly speaking, no *irregular* verbs at all. The eleven verbs above given are *defective* rather than *irregular*. All other verbs are perfectly regular in *all* their moods and tenses—not like the regular verbs in Latin, very many of which are irregular in their preterperfect tenses and supines; and even the eleven so called irregular verbs of the Irish are perfectly regular in their numbers or persons; their irregularity consists only in this, that they want certain tenses, which they borrow from certain other verbs, which are themselves

regular, as θειρίμ, I give, which borrows some of its tenses from the verb ταῦθαι, and some from ταῦθαι; also θειρίμ, I saw, which borrows some parts from αἴθαι, and some from πάιθαι; θέω, I see, which borrows from φέιν, &c.

I.—θειρίμ, ταῦθαι, or ταῦθαι, I give.

ACTIVE VOICE.

The present, and consuetudinal present indicative, and the conditional mood, of the three verbs, are still in use, and are perfectly regular. The past tense is that of ταῦθαι only. The consuetudinal past is taken both from θειρίμ and ταῦθαι; the future from θειρίμ and ταῦθαι, which last has a double form in the future, differing chiefly in spelling. The imperative is from ταῦθαι and ταῦθαι, and the infinitive from ταῦθαι only.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. θειρίμ.
2. θειρίρ.
3. θειρίρē.

PLURAL.

1. θειρίμιο.
2. θειρίτι.
3. θειρίο.

The analytic form of this tense is θειρίμ mé, θειρίτι tú, θειρίτι ré, &c.

Ταῦθαι and ταῦθαι are also in use, and the persons are regular, like μολάι.

Example.—Οἱρ̄ νὶ ταῦθαμασιοὶ αἱ ονόιρ̄ ὅλιγάτεαρ δο Θεῖα
αἰμάν ὁ’ αἱν οἴλε, “for we do not give the honour which is due to
God alone to any one else.”—*Lucerna Fidelium*, p. 195.

Consuetudinal Present.

θειρεαννí mé, I usually give, &c.

Ταῦθαν and ταῦθαν are in use, and are quite regular.

Simple Past.

SINGULAR.	PLURAL.
1. ḥugair.	1. ḥugamair.
2. ḥugair.	2. ḥugabair.
3. ḥug ré.	3. ḥugasair.

In ancient writings, *bērt*, the now obsolete preterite of *bēirim*, and *tārō*, *tārat*, *tucarthaír*, and *tuc*, are used for *ḥug*, or *ḥug ré*, he gave; also *tucrat*, *tārōrat*, and *bērtarāt*, for *tucasair*, they gave, as in the following examples: *táinic an rīg*, *ocur do rātrom a reip do Phádraig ó beolu*, *ocur ní tārat o érioiu*, “the king came and gave his own demand to Patrick by word of mouth, but did not give it from his heart,” *Leabhar Breac*, fol. 14, *a, a*; *do bērt buille do hugo gúp bean a céann de*, “he gave Hugo a blow, so that he cut off his head,” *Annals of the Four Masters*, A. D. 1186; “Cormac Cas tucarthaír cas Samhain d’ Eochaidh Abhratruad,” “Cormac Cas fought the battle of Samhain against Eochaidh Abhratruadh,” *Book of Lismore*, fol. 209; *ní tārōrat iarum munntir uaireás in rīg naé freaghrá fuirri*, “but the proud people of the king gave her no answer,” *Battle of Magh Rath*, p. 18; *tucrat a láma’ mon cloich*, “they brought their hands about the stone,” *Book of Lismore*, fol. 219, *a*; *do bēartarāt rciat tār lopcc*, “they covered the retreat,” literally, “they placed a shield on the track (of the retreat),” *Annals of the Four Masters*, A. D. 1434. When the particle *po* is prefixed in this tense, the *ḥ* is often dropped from *tuc*, as *pouc [..] po ḥuc]* nech eli in b̄rēth pem̄, “another person passed the sentence before him,” *Cor. Gloss., voce B̄rēth*.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. bēirinn.	1. bēirimír.
2. bēirteá.	2. bēirté.
3. bēireas ré.	3. bēiriosír.

The first person plural is often *bēirmír*, as in the following example: *caé páma do bērmír illoch Leamhnaécta co toéras a mur-θriam millren fop uactar*, “every oar which we used to put

into Loch Leamhnachta used to raise the sweets of the bottom to the surface," *Mac Conglinn's Dream*, in *Leabhar Breac*.

Τυγάνν is also used, and is quite regular.

Future Tense.

SINGULAR.

1. θέαρφαο.
2. θέαρφαρ.
3. θέαρφασ ῥέ.

PLURAL.

1. θέαρφασοι.
2. θέαρφασί.
3. θέαρφασ.

Ταθείρφασ, from ταθείρ (pronounced *tourhād*), which is quite regular in its persons, is the form now in use in the south of Ireland; but another form τιθείρφασ, also from ταθείρ, and regular in its persons, was used by the Munster poets of the seventeenth century, as in the following stanza from the inauguration ode of Daniel O'Donovan, composed by Muldowny O'Morrison, about the year 1639:

Νί τιθείρφα υαόα αν ονάηρ,
Ιμή ειρ ουαλ σ' Ο'Όνναθάι.

Keating and several other writers make the form derived from θείριμ, οο θέρ in the first person singular of the future tense, without adding the termination φασ, as Θο θέρ τοραςέ να ποννα ρο οο'ν Μήρε, "I shall give the first place in this division to Meath," *Hist. Irel.*, p. 23; Θο θέρ λεαμ έυ, "I shall take thee with me," *Id.*, p. 70; and θέραμ-νε in the first person plural, emphatic form, as ήι πα μαρθάια ιατ ιτηρ, οι πιατ, αέτ πυαι-θρεαέτ ρεαέτμαιε οο πατ ιη ιραι φορηα, ουρι οο θέραμ-νε οο πιοιρια ιη culai, "they are not dead at all, said they, but the druid has brought on them a magical sleep for a week, but we shall bring them back again," *Book of Lismore*, fol. 175.

IMPERATIVE MOOD.

SINGULAR.

1.
2. ταθείρ.
3. ταθείρσ ῥέ.

PLURAL.

1. ταθείρασοι.
2. ταθείρασί.
3. ταθείρασίη.

The form from *tauðaim* is *tauð*, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written *tuc*, as *Ná tuc h'aire ne fíghirib aiodcē*, for the modern *ná taibh air t'aípe ap fírib oíocē*, “do not give heed to nocturnal visions,” *Battle of Magh Ragh*, p. 8.

SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

Example.—*Deirfemione go o-tuigéasai an mear oírra nácl* *oligéasap aict do Déna amain*, “we say that ye give them [the saints] the honour which is not due, except to God alone.”—*Lucerna Fidelium*, p. 206.

CONDITIONAL MOOD.

SINGULAR.

1. *beárrfainn.*
2. *beárrfá.*
3. *beárrfaoi ré.*

PLURAL.

1. *beárrfamaoir.*
2. *beárrfaisó.*
3. *beárrfaisír.*

The form from *taibhaim* is either *taibhfainn*, or *tiubhfainn*, both which are regular throughout the persons.

O’Molloy writes the first person plural of this mood, *beurfaoir*, without the characteristic *f*, as *mup nac páibe síolúiseaict agamh* *péim oo beurfaoir uainn*, “because we ourselves had not a sufficient satisfaction which *we might give* from us,” *Lucerna Fidelium*, pp. 45, 46; and he as often writes it *go o-tiubhamaoir*, as *a g-cár go o-tiubhamaoir duit*, “in case we should grant to thee,” *Id.*, p. 297. In ancient and some modern writings the third person singular is often written *tibreo* and *tartrao* (the final *o* generally left unaspirated), and the third person plural *beiroair*, or *beiroaoir*, and *tibritír*, as *po fetar-pá*, *ol in ben*, *ní nac tibreo doit*, “I know, said the woman, a thing which he *would not give* thee,” *Cor. Gloss.*, *voce Déarpe*; *at beirt fíri Bártair oul i n-a n-diala co Teamhaig co tartrao a riap do h-i fiadairi*.

பெப் ந-ஏபோ, “he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland,” *Leabhar Breac*, fol. 14, a, a; cinnur do ொருவாயில் வளிஜே நூற்றாயிலெல் ஒப்பா, “how they would bring dispersion or scattering upon them,” *Ann. Four Masters*, A. D. 1570; co na சிரபாடிர் வால் கூட நா சிர்கி வாடு; mé ரீம் நி காந்தீப், “so that they should not give thee respite for a day or night; myself will not give it,” *Leabhar Breac*, fol. 107.

INFINITIVE MOOD.

do சொல்பார்ட.

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if *do சோபார்ட*.

PASSIVE VOICE.

In the passive voice the present indicative and consuetudinal past are from *bheípim* and *taugáim*; the preterite from *taugáim* only; the future indicative, and the consuetudinal mood, from *bheípim* and *taibhseim*; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns *me*, *tú*, *é*, &c., it will not be necessary to do more than give the fundamental form in each tense.

INDICATIVE MOOD.

Present Tense.

bheípseap }
taugéap } mé, சூ, é, &c.

The regular present passive of this verb is *bheípseap*, but it is often written *bepap* in old manuscripts, without the characteristic ச, as *bepap biaò do*, “food is given to him,” *Cor. Gloss.*, *voce*

lētech. *Atagap*, or *atnagap*, is often found in old writings as if a form of this tense, as *atnagap biād n̄ib*, “ food was given to them,” *Battle of Magh Rath*, p. 10; *atnagap Scota do Milidh*, “ Scota was given [in marriage] to Milidh,” *Book of Ballymote*, fol. 11; *atagap tétā ocar p̄epeōā do*, “ ropes and cords were given to him,” *Leabhar Breac*, fol. 108. But it should not be assumed as a positive certainty that *atnagap* is a form of *tugaim*, though it unquestionably means “ was given.”

Simple Past.

tugad mé, tu, é, &c.

Consuetudinal Past.

béipróde, or *tuigteáié* mé, tú, é, &c.

The simple past tense is variously written *tugad*, *tugtha*, *bpeast*, and even *fucað*. The first of which forms is exemplified in the following sentence: *Ocup amail iñ a n-uactar Slébi Sina tugað éall pecht do Macu Ippael, ric po roillrig in Spírat Hoeb in diu a glanpúme do na h-appralaib i ngrianan po-apo Sléibi Siom*, .i. *if in cenocacal*, thus translated in the original MS.: “ *et sicut lex in sublimi Montis Sinai loco tradita est, ita Spiritus Sanctus in cenaculo primitias spiritualium misteriorum aperuit*,” *Leabhar Breac*, fol. 27, a, a. For examples of the other forms, see *Cor. Gloss.*, *vocabus Lēteč* and *Com. fodoipne*.

Future Tense.

<i>béarfap</i> <i>tabarfap</i> <i>tiobarfap</i> <i>tiþérfep</i>	} mé, tú, é, finn, or inn, &c.
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Examples of the first four forms are common in Irish books. O’Molloy writes *tiobarfap*, as *cpeuo iao na beoa ap a n-tiobarfap bpeast an uair ri?* “ who are the living on whom sentence shall be passed at this time,” *Lucerna Fidelium*, p. 50. The form *tiþerfep* often occurs in old manuscripts, as in the *Battle of Magh Rath*, *tabarp biād dún*, *ol iao, má tá līb*. If cubūr dún,

ol nechtairē iupiȝ, ni tibérit̄, “give us food, said they, if ye have it. By our word, said the king’s steward, it shall not be given,” *Battle of Magh Rath*, p. 22.

IMPERATIVE MOOD.

beip̄teap	}	mē, tú, é, &c.
tuḡteap		

béarfaid̄e	}	mē, tú, é, &c.
éab̄arfaid̄e		

The forms *tarfatai* and *tarpta* are very frequently found in the best manuscripts for this mood, as *ta* *tarfatai* do neach ele h-é, “if it should be given to any one else,” *Battle of Magh Rath*, p. 58; *ocur* po fórcongrað la ðreñnu na *tarpta* oípne do Þædelu, “and it was ordered by the Britons that no *oircne* [lap-dog] should be given to the Gaels,” *Cor. Gloss., voce Moȝ Eime*.

II.—*beipim*, I bear, or bring forth.

This verb takes the simple past tense of the active voice from an obsolete verb *pugam*, which is, perhaps, an amalgamation of *po* and *tug*, for *tugam* also means to bear, or bring forth ; in other respects it is regular.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. beipim.
2. beipim.
3. beipim r̄i.

PLURAL.

1. beipimio.
2. beipimio.
3. beipim.

Simple Past.

SINGULAR.

1. pugat̄.
2. pugat̄.
3. pugat̄.

PLURAL.

1. pugamap̄.
2. pugab̄ap̄.
3. pugaoap̄.

Example.— Tug Irial r̄gias̄ tar̄ lórg tar̄ éir a m̄aintíre, go pug ionglán leir̄ iseo, iar̄ marbád morán do'n droing do lean é. “Irial covered the retreat after his people, so that he brought them safe, after having slain many of those who pursued him,” *Battle of Rosnaree*; puccraet opong do m̄aintir Uí Raigallair̄ pop Uí liam de Laci, “some of O'Reilly's people overtook William de Lacy,” *Ann. Four Mast.*, A.D., 1233.

Consuetudinal Past.

SINGULAR.

1. beirinn.
2. beirteá.
3. beirteas̄ ré.

PLURAL.

1. beirimír.
2. beirteí.
3. beirteas̄.

Future Tense.

SINGULAR.

1. béarfaon.
2. béarfaíon.
3. béarfaiōn ré.

PLURAL.

1. béarfaonaoīo.
2. béarfaíon.
3. béarfaiō.

IMPERATIVE MOOD.

SINGULAR.

1. . . .
2. beip.
3. beirteas̄ ré.

PLURAL.

1. beirimír, or
beirteas̄.
2. beipíð.
3. beirteas̄.

SUBJUNCTIVE MOOD.

Is like the Indicative.

CONDITIONAL MOOD.

SINGULAR.

1. béarfaon.
2. béarfaá.
3. béarfaos̄ ré.

PLURAL.

1. béarfaonaoī.
2. béarfaíos̄.
3. béarfaiō.

INFINITIVE MOOD.

do b̄reis̄.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

beirtear mé, tú, é, &c.

Consuetudinal Past.

beirteí mé, tú, é, &c.

This tense is often written *beirte* in old manuscripts, as Cír do beirte á fír aib Eórenn cup in loc. rín, “tribute used to be brought by the men of Ireland to that place,” *Cor. Gloss., voce Caipel.*

Future Tense.

béarfar mé, tú, é, &c.

IMPERATIVE MOOD.

beirtear mé, tú, é, &c.

CONDITIONAL MOOD.

béarfáis mé, tú, é, &c.

INFINITIVE MOOD.

do beirte.

Passive Participle.

beirte.

III.—Chím, cíöim, faicim, or feicim, I see.

In this verb, in the active voice, the simple past tense is from an obsolete verb, connárcáim, or coindéarcáim. The imperative, subjunctive, conditional, and infinitive moods are from feicim, and the remainder from cíöim, or cím.

In the passive voice, the simple past tense is also taken from connárcáim. The other tenses and moods from both cíöim and feicim.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. cíóim, or cím.
2. cíóip, or cíp.
3. cíó pe, or cí pé.

PLURAL.

1. cíómí, or címí.
2. cíóetí, or cíetí.
3. cíóio, or cíó.

This verb is pronounced *tím* in the north of Ireland, and parts of Meath, and is sometimes so written by local writers, as *tím uam ap bhinn Óhaile Fhoibhí meipge Chuinn Uí Chonchobair*, “I see from me, on the hill of Fore, the standard of Conn O’Conor,” *MS. penes auctorem.* But no ancient or correct authority has been found for this form. The first person singular is often written *cíu*, instead of *cím*, as *počaioe a cíu*, “a host I see,” *Book of Leinster*, fol. 105; and the second and third persons singular are written *chí*, as *Feapagairgtheip Loeğape ót chí in tení*, “Loeghaire becomes enraged when he sees the fire,” *Leabhar Breac*, fol. 14, *a,a; linn Luimníg in linn rolopmop út at chí*, “that luminous water thou seest is the river of Luimnech.” But it is probable that in these latter instances, *chí* is intended as the analytic form of the verb, and that *tú* and *pé* are left understood.

Consuetudinal Present.

cídeann mé, tú, pé, &c.

Past Tense.

SINGULAR.

1. cónnaircár.
2. cónnaircáir.
3. cónnairc pé.

PLURAL.

1. cóncamair.
2. cóncaíar.
3. cóncaoir.

Consuetudinal Past.

SINGULAR.

1. cíóinn.
2. cíócheá.
3. cídeao pé.

PLURAL.

1. cíómíp.
2. cíóetíó.
3. cíodíp.

Or, *cínn*, *cícheá*, &c., without the *ó* in the middle.

The simple past tense of this verb is often written *connac* in the best manuscripts, a form obviously compounded of *con*, an intensitive prefix, like the Latin *con*, and *facc*, as is *connac* of *con*, and *deac*, to look, or view ; Greek, *δέρκω*. Examples of *connac* are very common in every Irish book. The following example of *connuc*, which corresponds with the Latin *conspergit*, will be sufficient : *do connuc cléipec fionnliaet a n-oppam na h-eagairli*, *ocup leabhar 'na fiadnuipe*, “he saw a fair-grey cleric at the jamb of the church, and a book before him,” *Book of Fermoy*. Various barbaric forms of the personal inflections of the plural will be found throughout the provinces, as *connacceamai*, *cnuceamai*, &c., we saw ; but these should not be introduced into correct writing.

Future Tense.

SINGULAR.

1. *cíopeao*.
2. *cíópi*.
3. *cíópi* *pé*.

PLURAL.

1. *cíópimio*, or *cípmatio*.
2. *cíópi* *ti*.
3. *cíópi*.

Or, *cípeao*, *cípi*, &c., without the *ó* in the middle.

IMPERATIVE MOOD.

SINGULAR.

1.
2. *peic*.
3. *peiceao* *pé*.

PLURAL.

1. *peicimí*, or *peicimio*.
2. *peicí*.
3. *peicí* *oir*.

Haliday makes *péc* the imperative mood of this verb, but this is decidedly a different verb, signifying view, or look. The Rev. Paul O’Brien, who had a good vernacular knowledge of Irish, corrects Haliday in this instance, for he says in his Irish Grammar, p. 145, that this verb takes its imperative and infinitive moods and participles from *peicim*, *I see*, and not from *péacaim*, *I view*.

SUBJUNCTIVE MOOD.

Haliday makes *ní facim* the subjunctive mood of this verb, which is correct according to the present spoken language ; that is,

the form **fa m**, or **feicim**, is now used instead of **cíóim**, after **ní**, **nać**, &c.; but **faicim**, or **feicim**, is as often used in the indicative as **cíóim**. **Faicim** is inflected in this mood like a regular verb, and it is therefore unnecessary to give its tenses here, as **mup nać b-faiceriō gnúil de do jíor**, “where ye shall never see the face of God,” *O’Molloy, in Lucerna Fidelium*, p. 51; **a ṽubairt in ṽig nia ṽumintíp oifiríod bec co faicem**, **ocur co fearam cia pon agallimn**, “the king said to his people, wait a little till we see and know whom we address,” *Book of Fermoy*, fol. 30.

CONDITIONAL MOOD.

o’fáicfinn	Or,	cíófinn
o’feicfinn		cípinn

o’fáicfea, &c. **cípíteá, &c.**

Cíp at maiś do éaióibhriuō ocur t’fáircrui fop nać ní at cípíteá, “for good is thy survey and examination of whatsoever thou shouldst see,” *Battle of Magh Rath*, p. 24; **na ḥgrusdachasoir na neisce deirpmio do cípiorí, &c.**, “if they would examine the things we say, they would see,” &c., *Lucerna Fidelium*, p. 260.

INFINITIVE MOOD.

o’fáicfin, or **o’feicfin**.

Dr. Neilson writes the infinitive mood of this verb **faiceal** throughout his dialogues, which is the corrupt modern form used in Ulster, and the greater part of Connaught; but in conjugating the verb he makes it **faicfin**. Throughout the south of Ireland **feicfin**, or **feicfinnt**, is used, but pronounced **feircin**, or **feircint**, by metathesis.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

cíóteap	me, tú, é, &c.
faicteap	

feicteap

Simple Past.

connacáð } mé, tú, é, &c.
conncað }

Consuetudinal Past.

cíðicí } mé, tú, é, &c.
o'fáiccí }

Concap is often used impersonally, as in the following sentence by O'Malley, in the dedication of his *Lucerna Fidelium*: *uime rím do connacap namra, &c., an siorðan beag þo o'ainmnusgáð óibri*, “wherefore it *seemed* [proper] to me, &c., to dedicate this little *Fasciculus* to you.”

Future Tense.

cíðfeap }
fáicfeap } mé, tú, é, &c.
feicfeap }

IMPERATIVE MOOD.

fáicteap, or } mé, tú, é, &c.
feicteap }

SUBJUNCTIVE MOOD.

Present Tense.

go b-feacað mé, &c.

Past Tense.

go b-feacað mé, &c.

Consuetudinal Past.

go b-feiccí mé, &c.

Future Tense.

go b-feicfeap mé, &c.

CONDITIONAL MOOD.

o'fáicpíðe, or **o'feicpíðe** mé.

INFINITIVE MOOD.

Do **beis** **faisce**, or **feisce**.

Passive Participle.

Faisce, or **feisce**.

IV.—**Cluim**, I hear.

This verb is regular, except in its past tense indicative (and those formed from it), which is **cuilap**, I heard, and its infinitive mood, which is **clop**, or **cloiptin**. It is, therefore, not necessary to give its moods and tenses here. In the south of Ireland, **cloipim** is used, instead of **cluim**.

Clop very frequently occurs as the past indicative passive of this verb, as **co clop** **ron** **a** **gotha** **pechtair** **cathair** **immach**, “so that the sound of his voice was heard outside the city,” *Leabhar Breac*, fol. 107; **co clop** **a** **fuam** **po'n** **rip**, “so that its noise was heard throughout the country,” *Book of Fermoy*, fol. 61; **ip clop** **vam** is still used in the spoken language, in the sense of “I have been told,” and **cian** **po clop**, “it was heard of old,” is a phrase of very common occurrence in old Irish poems, as in the following quatrain in O’Heerin’s topographical poem:

Aoiibinn **an** **cpio**,—**cian** **po** **clop**,—
Tua **z** **Léige** **na** **leap** **polop**;
O’ Ceallaig **Léige** **o’** **n** **trai** **z** **air**,
Céile **an** **cláir** **eangair**, **iu** **bpar**.

“ Delightful the region,—of old it was heard,—
 The district of Lea, of bright plains;
 O’Kelly-Lea, of the eastern strand,
 Is the spouse of the plain of dells and yews.”

V.—**Déanam**, I do, or make.

This verb borrows the past tense indicative from **po** and **gnim**, and the consuetudinal past indicative from

γνίμ, both in the active and passive voices. In the subjunctive mood of both voices, the same tenses are from δεαρνάιμ; and in the conditional mood active, one of the forms is regularly from δέαναιμ, another from δεαρνάιμ, and a third from διονγνάιμ.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. δέαναιμ.	1. δέαναμαοι, or δέαναμ.
2. δέαναιη.	2. δέανται.
3. δέαναιό ρέ.	3. δέαναιο.

O'Malley sometimes writes the first person plural δέινμιο, as οὐ δέινμιο δεε δίοβ; οἱρ οὐ ταιρρμιο τρόσαιρε να γραρα ορρα, "we do not make Gods of them, for we do not ask mercy or grace of them," *Lucerna Fidelium*, p. 197.

Consuetudinal Present.

SINGULAR.	PLURAL.
1. δεαναν्न μέ.	1. δεαναν्न ριν.
2. δεαναν्न τύ.	2. δεαναν्न ριβ.
3. δεαναν्न ρέ, &c.	3. δεαναν्न ριαο.

Past Tense.

SINGULAR.	PLURAL.
1. ριγ्नεαρ.	1. ριγ्नεαμαρ.
2. ριγ्नηρ.	2. ριγ्नεαθηρ.
3. ριγ्नε ρέ.	3. ριγ्नεαναρ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ριγ्नίοιν.	1. ριγ्नίομιρ.
2. ριγ्नίσθεα.	2. ριγ्नίσθιο.
3. ριγ्नίθευο ρέ.	3. ριγ्नίθιοιρ.

The past tense indicative of this verb is written in the best Irish manuscripts, *pigne*, or *pigm̄* (which are both considered the same form, as *e* and *i* short may be commuted *ad libitum*, particularly at the end of words), as Rumuno, mac Colmain, i. mac Læguine, *pig-filidh Eipenn ip e do pigne an duan pa*, “Rumunn, son of Colman, i. e. the son of the king of Loegria, was he that composed this poem.”—MS. Bodleian Lib. Laud. 610, fol. 10, *a*, *a*. It is also found in the oldest monumental inscriptions in Ireland, as in the very curious one over the doorway of the church of Achadh-ur, or Freshford, in the county of Kilkenny :

OROIT DO GILLE MOCHOLMOC U CENCUCAIN DO
RIGHI.

“A PRAYER FOR GILLE MOCHOLMOC O’CENCUCAIN, WHO MADE [IT].”

Also in the inscription on the cross of Cong, now, through the liberality of Professor Mac Cullagh, in the Museum of the Royal Irish Academy :

OROIT DO MAELMU MAC BRATDANUECHAN DO
RIGHI IN GRESSA.

“A PRAYER FOR MAELMU MAC BRATDANUECHAN, WHO MADE THIS
ORNAMENT.”

Also on the ancient crozier of the bishops of Lismore, now in the possession of the Duke of Devonshire, of which the Rev. Dr. Todd has a beautiful drawing, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba :

OROIT DO NIAL MAC MEIC AEDUCAIN LAS A
HERNAID IN GRESA.

OROIT DO NECTAN IN CERD DO RIGHNE IN GRESA.

“A PRAYER FOR NIAL, SON OF MAC AEDUCAN, BY WHOM WAS
MADE [nephao for n-deapnao] THIS ORNAMENT.”

“A PRAYER FOR NECTAN THE ARTIST, WHO MADE THIS ORNAMENT.”

Also in the *Battle of Magh Rath*: ó’r mé féin do pigne inam
dám, “because it was I myself that made the place for myself,”
p. 66; i’r e in pig do pigne ar copp, “he is the king who made

our body," *St. Columbkille*. But in later manuscripts and inscriptions it is written *píne*, as in the inscription on the tomb of Melaghlin O'Kelly and his wife Finola O'Conor, in the Abbey of Knockmoy: *Do Muleachlano O'Keallair do pí O Maini occup o'Inbuialano ingen I Chonchuirp oo píne Maitha O'Anli in leac-draig rea*, "for Muleachlainn O'Kelly, king of Omaini, and for Finola, the daughter of O'Conor, Mathew O'Anli made this monument."

This tense is sometimes inflected thus: *pónair*, I made; *pónair*, thou madest; *pón ré*, he made; *pónrámair*, we made; *pónrabhair*, ye made; *pónrát*, or *pónrátar*, they made; as in the following examples in the *Battle of Magh Rath*: *cio at móra na h-uile do pónair fáim*, "although great are the injuries thou hast done me," p. 32; *do ponrum copu ann rín*, "we made a covenant then," p. 48; *do ponrábhair coaíc*, "ye made a treaty," p. 34.

Future Tense.

SINGULAR.

1. *déanfao*.

2. *déanfaír*.

3. *déanfaír ré*.

PLURAL.

1. *déanfmaoio, or
déanfam.*

2. *déanfaíó.*

3. *déanfaíó.*

The future tense is often written *geunfaoír ré*, even in printed books, as in O'Malley's *Lucerna Fidelium*, and Mac Curtin's English Irish Dictionary. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, it is also frequently written with a *g*, as *do gén torfaíc*, "I shall begin, or make a beginning;" and in other manuscripts, as *áip in uaip gebur caic duine ceill pop vilgus dooneoíc do gema de ulc ni bia comur pop foghlub*, "for when each person is convinced of forgiveness in what he does of evil, there will be no power over plunderers," MS. Trin. Coll. Dubl. H. 3. 18, p. 358.

From these examples it may be gathered that this verb *déanam*, which is often written *diongnaim*, or *díngnaim*, is compounded of *do*, a prepositive particle, and *gním*, I do, or act. Its past tense, *nígnear*, I made, is evidently *no gníear*; and its future, *geunfao*, would appear to be a transposed form of *gnífeao*.

Hence, it is obvious that the *g* should be always preserved in the past tense, as in the examples above adduced from the ancient inscriptions, and that the *g* in the future is not so incorrect as at first sight it might appear to be, and as it is generally supposed by modern Irish scholars.

IMPERATIVE MOOD.

SINGULAR.

1.

2. déan.

3. déanaō ré.

PLURAL.

1. déanam.

déanamaoir.

déanamaois.

2. déanaí.

3. déanaoisír.

The second person singular is sometimes *déin* and *dena*, as *déin* do óireáill, “do thy utmost,” *Lucerna Fidelium*, p. 300; *na déin* fanamao rúm, “do not mock me,” *Id.*, p. 182; *dena-ra* aíp do, “compose thou a satire for him,” *Cor. Gloss.*, *voce* Déaré. The first person plural is generally made to terminate in *am*, or *um*, in ancient writers, as *dénum* in ouini fo immagin, *ocur* pop corfmailef fóréén, “let us make the man after our own image and likeness,” *Book of Ballymote*, fol. 8, *a, b*.

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.

1. go n-déanam.

2. go n-déanaír.

3. go n-déanaio ré.

PLURAL.

1. go n-déaneamaois.

2. go n-déantaois.

3. go n-déanaio.

Consuetudinal Present.

go n-déanann me, tú, ré, &c.

Simple Past.

SINGULAR.

1. go n-deáprnaip.

2. go n-deáprnair.

3. go n-deáprna ré.

PLURAL.

1. go n-deáprnataip.

2. go n-deáprnabair.

3. go n-deáprnatoip.

go n-deáprnataip.

Consuetudinal Past.

SINGULAR.

1. **go** n-deárnainn.
2. **go** n-deárpntá.
3. **go** n-deárpntað ré.

PLURAL.

1. **go** n-deárnamaðoip.
2. **go** n-deárpntaðo.
3. **go** n-deárpntaðír.

Future Tense.

SINGULAR.

1. **go** n-déanfao.
2. **go** n-déanfaiþ.
3. **go** n-déanfaið ré.

PLURAL.

1. **go** n-déanfamaðoio.
2. **go** n-déanfaiðo.
3. **go** n-déanfaiðo.

That this and other irregular verbs have a subjunctive mood, is quite clear from the fact, that the indicative form could not be used after *nac*, *co*, **go**, &c., as *nac* *dearnair*, “that thou didst not,” *Battle of Magh Rath*, p. 202; *co* *n-dearntat* *craeaca móra*, “so that they committed great depredations,” *Ann. Four Mast. ad ann. 1233*. The form *co* *n-deargene*, that he made, is also to be met with.—See the MS. H. 2. 16, in Trin. Coll. Dubl., pp. 242, 243.

CONDITIONAL MOOD.

SINGULAR.

1. **oá** n-déanfainn.
2. **oá** n-déanfá.
3. **oá** n-déanfaoð ré.

PLURAL.

1. **oá** n-déanfamaðoip.
2. **oá** n-déanfaiðo.
3. **oá** n-déanfaiðír.

Or,

1. **oá** n-dearntainn.
2. **oá** n-dearntá.
3. **oá** n-dearntað ré.

1. **oá** n-dearntamaðoip.
2. **oá** n-dearntaðo.
3. **oá** n-dearntaðír.

Or,

1. **oá** n-siongnaðainn.
2. **oá** n-siongantá.
3. **oá** n-siongaoð ré.

1. **oá** n-siongnaðamaðoip.
2. **oá** n-siongantaoi.
3. **oá** n-siongnaðír.

O’Molloy writes the second person singular **oá** *n-deantá*, as **oá** *n-deantá* *rín*, “if thou wouldst do that.”—*Lucerna Fidelium*, p. 247.

This mood is often written *oingneó*, as well as *oeprnáð*, in ancient manuscripts. An example of both forms occurs in the following sentence, in the *Battle of Magh Rath*, p. 74: *dia n-oeprnntá pún fomh-řa, a řigán, ol řé, po moépaimo řcela do mic ouir.* Ro ţell ří co n-a luža co n-oingneao, “if thou wouldst keep my secret, O queen, I would tell thee news of thy son. She promised, on her oath, that she would [make] keep the secret.” Keating also uses *oá n-oeapnao* and *oá n-oiongnao*, for the present *oá n-deamrao*, as *agur oá n-oeápnao*, *go o-teilgrioó an meall ap a čeann le gluasračt fpiosčbualte a mčinne péin*, “and should he do so, that the ball would be driven from his head by the percussive motion of his brain,” *Hist. Irel.*, p. 75; *cia an črioc ap a n-oiongnaioír bpač*, “what country they would explore,” *Id.*, p. 50; mani *oeprntarip řcolóca mairiřpech Maupritip bpařlacc dampa*, “if the farmers of the monastery of Mauriter had not caused an annoyance to me,” *Marianus Scotus*, A. D. 1070.

In this mood, also, this verb is found written with an initial *g*, as *apbeprtaoap oo gčenoiř amail a dušaiřt riúm*, “they said that they would do as he desired.”—*Battle of Magh Rath*, p. 50.

INFINITIVE MOOD.

oo déanam.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

oéantap mé, tčú, é, &c.

Past Tense.

piřneao mé, tčú, é, &c.

Consuetudinal Past.

žníči mé, tčú, é, &c.

Future Tense.

oéantap mé, tčú, é, &c.

The past tense of the indicative passive is written *nígneó*, *nónaó*, and *nonta*, in the best Irish manuscripts, as in the following examples: *via Céam do nígneó grían ocúr eircí*, “on Wednesday the sun and moon were made,” *L. Breac*; *do nígneó miar cránoa do'n meir airtaio*, “a wooden dish was made of the silver dish,” *Battle of Magh Rath*, p. 28; *do tóccatéim na pleói do nonta aon la Domhnall*, “to partake of the feast which was there prepared [made] by Domhnall,” *Id.*, p. 24; *do nonta a n-árua ocúr a nígoúinte ann*, “their habitations and royal forts were erected there,” *Cor. Gloss.*, *voce Moig Eime*; *do'n ionnárbhaó do nónaó ap fíloct Táoríil ap an Scitia*, “from the expulsion which was made on the race of Gaodhal out of Scythia,” *Keat. Hist.*, p. 48; *ip láit do nónaó dpoicéatt na Feirse agur dpoicéat Móna ocam*, “by him was made the bridge of Feirse, and the bridge of Moidaimh,” *Duald Mac Firbis—Genealogies*, p. 508. O’Molloy writes the future *deunfar*, as *deunfar aoncró caorac agur aon aodáire*, “there shall be made one fold and one shepherd.”—*Lucerna Fidelium*, p. 375.

SUBJUNCTIVE MOOD.

Present Tense.

go n-déantap mé, tú, é, &c.

Past Tense.

go n-déapnaó mé, tú, é, &c.

Future Tense.

go n-déanfar mé, tú, é, &c.

The subjunctive passive form of this verb is found written *n-depnao* (for *ea* seldom occurs, and final *o* is seldom aspirated) in the oldest manuscripts and inscriptions, as in the very ancient inscription over the doorway of the church of Freshford, in the county of Kilkenny, already referred to :

OROIT DO NEIM INGÍN CUIRC OCUS DO MATH-
GAMAIN U CHIARMEIC ČAS I NDÉRNAD IN
TEMPUSA.

“A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGAMAIN U CHIARMEIC, BY WHOM THIS CHURCH WAS MADE.”

And in the inscription on the cross of Cong, made about the year 1123:

**OROIT DO THERRDELBACH U CHONCHOUIR DO
RI^G EREN^D LAS A NDERRNAÐ IN ÐRESSA.**

“A PRAYER FOR TERRDELBACH U CHONCHOUIR, KING OF IRELAND, BY WHOM THIS ORNAMENT WAS MADE.”

See also the inscription on the crozier of Lismore, already quoted, p. 228. O’Molloy writes *go noeuntaoi*.—*Lucerna Fidelium*, p. 359.

CONDITIONAL MOOD.

ðéanfaidé mé, tú, é, &c.

This mood is also written with an initial *g*, as *do gellfarat na ðoruigéi diri cibé uair do géntaí toémarc a h-ingine*, co fuideaoí *rí bař ann rín*, “the Druids predicted to her that whenever her daughter should be wooed, she should then die.”—*Book of Fermoy*, fol. 92.

INFINITIVE MOOD.

do beis déanta.

Passive Participle.

déanta.

VI.—*Ðním*, or *ním*, I do, or make.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. *gním.*
2. *gnír.*
3. *gníó ré.*

PLURAL.

1. *gnímíos.*
2. *gníéis.*
3. *gníos, or gníos.*

Past Tense.

SINGULAR.

1. *gnídear.*
2. *gníðir.*
3. *gníó ré.*

PLURAL.

1. *gníomar.*
2. *gníðar.*
3. *gníosðar, or gníret.*

Consuetudinal Past.

SINGULAR.

1. gníomhinn.
2. gníomhceá.
3. gníomhaodh ré.

PLURAL.

1. gníomhír.
2. gníomhíó.
3. gníomhír.

O'Malley writes nímio, &c., as *tan nímio foðbaipr*, "when we make an offering," *Lucerna Fidelium*, p. 205; *muj do níosír na Þeintili anallóo*, "as the Gentiles of old used to do," *Id.*, p. 213. The verb occurs also without the *g*, as *uaip po fírtip in comdúi cecc ní pecmait a leip uaó ciò piapru do nemm a etarðguðie*, "for the Lord knows every thing we require from him before we do implore him," *Leabhar Breac*, fol. 121, b. But the *g* is found in the best authorities, and should be considered as essentially belonging to this verb, as *neac po gní goi*, "one who *makes* (i. e. invents or tells) a lie," *Battle of Magh Rath*, p. 82; *po gnírium comairpli fpi h-athairó m-bic ann*, "we made [held] a consultation for a short time there," *Id.*, p. 35; *ip inaod dán po gníst*, "the poem they make [compose] is alike," *Cor. Gloss.*, *voce Cáinte*; *ip popra na g-ceasérap po gníreco fip Epeno fio in Óroða*, "it is over the four of them the men of Ireland erected the mound of Brugh," *Book of Lecan*, fol. 279, b, b; *po bui din Deced ag cuingio ouilgine in gnéra po gní*, "then Deced was demanding the reward of the work which he had executed," *Id.*, fol. 207, b; *ap ip a fio nemeðaiþ po gnítip fileða a ngneppa*, "for it was in sacred groves poets used to compose their works," MS. Trin. Coll. Dubl. H. 2. 16, p. 120.

The *future tense* does not occur, except as formed from *déanaim*.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

gnitheap, or nitheap me, tu, é, &c.

Consuetudinal Past.

gníethí, anciently gníthea, or níthea mé, tún, é, &c.

In the passive voice this verb is written sometimes with, and sometimes without, the *g*, as gnítheb pámhlað, “it is so done,” *Battle of Magh Rath*, p. 82; do níteb a fhuath do pmoð in gnáctino i nígi na Táirtairgeach, “his effigy is engraven in every fort in the kingdom of Tartary,” *Book of Lismore*, p. 111; að po gníthea la Íægusípe fél a gne do gprér gnáca bliaðum, “for Laeghaire was used always to celebrate the festival of his birth every year,” *Id.*, p. 5, col. 2; po ceachantea imorra dóib map do níthea i Teamáip a ceoil ocúp a cuilenná, cop ba coipchí ciúil uile in tech ó'n chúil co poile, “their pipes and other instruments of music were wont to be played by them, as was accustomed to be done at Tara, until the whole house, from one angle to another, became one stream of music,” MS. Trin. Coll. Dubl. H. 3. 18, p. 266, *a, a*, line 32.

All the other moods and tenses of this verb are borrowed from déanam, or rather it wants them altogether; but there can be no doubt that this is the root of déanam, and the verb from which the noun gníom, an act, is derived. It is still in use in the spoken Irish in most parts of Ireland, but pronounced as if written níðim.

VII.—Deirim, I say.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. deirim.

2. deirím.

3. deir ré.

PLURAL.

1. deirimis.

2. deiréid.

3. deirid.

O'Malley writes the first person plural of this *deirim*, and *deirimis*, as *gíðéasó deirmis-ne gó n-deacáa an méid pín uile aír reacáan*, “but we say that all these went astray,” *Lucerna Fidelium*, p. 192; and the second person plural, *deiréi*, without the final ó, as *deiréi mac De béis a g-comhphubhdaint leip an aétair*, “ye say that the Son of God is consubstantial with the Father,” *Id.*, p. 310.

Consuetudinal Present.

deirpeann mé, tú, ré, &c.

Relative Form.

a *deir*, who says.

Past Tense.

SINGULAR.

1. *duibharp*.
2. *duibharp*.
3. *duibhaip* ré.

PLURAL.

1. *duibharmar*.
2. *duibhraibharp*.
3. *duibhrtsoar*.

Consuetudinal Past.

SINGULAR.

1. *deirinn*.
2. *deirteá*.
3. *deirteao* ré.

PLURAL.

1. *deirimír*.
2. *deirtéid*.
3. *deiriodír*.

Future Tense.

SINGULAR.

1. *déarfar*.
2. *déarfarír*.
3. *déarfarí* ré.

PLURAL.

1. *déarffamaiso*.
2. *déarfarí*.
3. *déarfarí*.

This verb is not aspirated in the past tense, except after *ní*, *not* [active], and does not take the particles *oo* or *po* before it; we may fairly conjecture that it is compounded of the particle *ao*, and the old verb *beirim*, I say. The past tense is variously written in ancient manuscripts, *aír beir*, *aír beir*, *aír pubair*, he said.—*Example*: *aír beir* *Rathraic na biaò pí ná eprcop o Connán*,

“Patrick said that neither king nor bishop should descend from Lonan,” *Vit. Patricii*, in the *Book of Lismore*; *at nuprædar*, and *ar beirtædar*, they said, forms obviously derived from the old verb *beirím*, I say, not *deirím*. The past tense is also sometimes formed from the verb *páriom*, I say, which is still in use, as *ar e po paio*, “it is what he said;” *po párioret*, they said;” *paiořiomar*, “we said,” *Keat. Hist.*, p. 46. The following passage in the *Battle of Magh Rath*, p. 50, affords an example of three different forms of the past tense of *beirím*, or *deirím*: *do luiò Congal gur in maigin i m-báðar clann in rið, ocuř po čan riù feb at pub-*
arpt Dubhdiadh frir. Da maič leorum riñ, ocuř ar beirtædar do
žénoříř amail a dubairt rium, “Congal went to where the sons
of the king were, and told them what Dubhdiadh had *said*. They
liked this, and *said* that they would do as he *said*” [desired].

It should be here remarked, that a very strange peculiarity, in forming the first and third persons singular of the past tense of this verb, occurs in ancient writers; thus, if from *dúbaipr* the *i* be rejected, the first person singular is implied, as *an Fœargur po a dubairt*, “this Fergus I mentioned,” *Keat. Hist.*, p. 3; *an Fœargur po a dubairt* would mean, this Fergus *he* mentioned.—See observations on *tánag* and *táinig*.

The future indicative active of this verb is very frequently written *deipam*, *deupam*, or *deipamaoio*, without the *f*, the first syllable being very long, as *amail a deupam o'a éip ro*, “as we shall say hereafter,” *Keat.*, p. 34; *mup deipamaoio na óiað-ri*, “as we shall say hereafter,” *Lucerna Fidelium*, p. 245. But this form, though it is sufficiently distinct from the present and past tenses, is not to be recommended.

IMPERATIVE MOOD.

SINGULAR.

1.

2. *abair.*3. *abrai rē.*

PLURAL.

1. *abramaoio.*
abramaoir.
abram.

2. *abbraisò.*
3. *abramoř.*

The second person singular is often written *apair* in old manuscripts, as *apair*, *a popa Laig*, in *peatar-ru ca cphich i fuilem?* ‘say, O my charioteer Laigh, dost thou know in what country we are?’—*Book of Leinster*, fol. 105, *a, b.*

SUBJUNCTIVE MOOD.

SINGULAR.

1. *go n-abraim.*
2. *go n-abraip.*
3. *go n-abaiò ré.*

PLURAL.

1. *go n-abramaois.*
2. *go n-abraisò.*
3. *go n-abrais.*

All the other tenses of this mood are like those of the indicative, except the future, which is sometimes *go n-eibéip*, or *epéip*, as *apair*, *ol Mainchin*; *ní epéip*, *ap Mac Conglini*, “say it, said Mainchin; I will not say it, said Mac Conglinni.”—*Leabhar Breac*, fol. 107.

CONDITIONAL MOOD.

SINGULAR.

1. *déarfainn.*
2. *déarfaá.*
3. *déarfaò ré.*

PLURAL.

1. *déarfaimaoir.*
2. *déarfaisò.*
3. *déarfaisíp.*

Or, *déarfainn*, &c., without the *f*.

O’Molloy writes the second person singular *deuppreá*, as, *Cpeud por a deuppreá na g-claoiòim éu iò páiotib fein?* “Moreover, what wouldst thou say, if I should defeat thee with thine own words.”—*Lucerna Fidelium*, p. 297.

INFINITIVE MOOD.

do páò.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

deipreap mé, é, é, &c.

Perfect Past.

duibheap mé, é, é, &c.

Consuetudinal Past.

Deirír mé, tú, é, &c.; or beirír mé, tú, é, &c.

Future Tense.

Déarfarán mé, tú, é, &c.

The present tense is sometimes written deirap (see *Keat. Hist.*, p. 47), and sometimes beirap (see *Ann. Four Mast.*, A. M. 3501); and the past, ar pubrað, ar pubrað, eþbrað, and ebrað (see *Cor. Gloss.*, *voce Cormac et Þaileng*, and *Annals of the Four Masters*, at the year 465. The consuetudinal past is often beirír, *Id.*, A. M. 4388. The future is sometimes déarfar, without the r, but this is not to be recommended.

IMPERATIVE MOOD.

Abaþear mé, tú, é, &c.

SUBJUNCTIVE MOOD.

Go n-abarþear mé, tú, é, &c.

This mood is very often written aþap in ancient manuscripts, as Ardo na righraidi, firfir a n-apap Cnoc Samhna inu, "Ard na righraidihi, which is at this day called Cnoc Samhna," *Book of Lismore*, fol. 70, b; po gáþrat oap Finnorruth nif a n-apap abano h-Ua Caetbae immacáipe móp na Mumhan, "they proceeded across Finnrsuth, which is called the Abhann O'g-Cathbhath, in the great plain of Munster," *Id.*, fol. 105.

CONDITIONAL MOOD.

Déarfaraiðe mé, tú, é, &c.

Keating uses dúa n-aibeoþræoi, and go n-aibeoþræoi, for this mood, borrowing it from abraim, not from deirím.—See *History of Ireland*, O'Mulconry's copy, p. 42.

INFINITIVE MOOD.

Go beirír párite, or párode.

Passive Participle.

Párite, or párode.

VIII.—Fáigiam, or géibim, I find.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. Fáigiam.
2. Fáigair.
3. Fáigait ré.

PLURAL.

1. Fáigmais.
2. Fáigéas.
3. Fáigant.

Or,

1. Géibim.
2. Géibir.
3. Géib ré.

1. Géibimis.
2. Géibéis.
3. Géibis.

O'Malley writes géibmis for "we find," and géibéis for "ye find," as do géibmis 'fan m-biobla, "we find in the Bible," *Lucerna Fidelium*, p. 371; naċap ētioiř leam-ro an ní céasna do páró liñ-ri, a deim gur ab ón eagluiř do géibéis riop cpeus ar tgħiortu ann; agur 'na óiaiō riu gur ab on tgħiortu do géibéis riop cpeus ar eagluiř ann, "can I not say the same thing to you, who say that it is from the Church ye find a knowledge of what the Scripture is, and afterwards that it is from the Scripture ye find a knowledge of what the Church is?" *Id.*, pp. 294, 295. In ancient manuscripts, a b is often introduced after the g in fáigiam, as ní con fáigbat cuparig cia aipm i n-koċċi, "and the boatmen do not find where she hatches," MS. Trin. Coll. Dubl. H. 2. 16. p. 242; m-treap mao ip moo i fáigbaat filiō aċhuingi, "the third place where poets obtain the greatest request," *Battle of Magh Rath*, p. 68.

Perfect Past.

SINGULAR.

1. Fuarfar.
2. Fuarfar.
3. Fuarfar ré.

PLURAL.

1. Fuarfamaq.
2. Fuarfaeb.
3. Fuarfasar.

The third person singular has always i before the final p, though in the synthetic forms of the other persons this i is rejected. *Example*,—fuair-píum aipeccal deirpriú d' Aoibhín O'Donnall, “he got a private apartment for Hugh O'Donnell,” *Ann. Four Mast.*, A. D. 1592; amail fuapataip cáic, “as all have got,” *Battle of Magh Rath*, p. 32.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. géibinn.	1. géibimír, or géibeamaoir.
2. géibteá.	2. géibteíò.
3. géibeasò ré.	3. géibisóir.

This tense is still in constant use, and is of very frequent occurrence in the poems of the bards of the fifteenth, sixteenth, and seventeenth centuries. *Example*,—dá méid do géibinn d'á gráid, “though much of his affection I used to get.”—*O'Daly Cairbreach*.

Future Tense.

SINGULAR.	PLURAL.
1. géabao, or géobao.	1. géabamaoir.
2. géabair.	2. géabteíò.
3. géabaiò ré.	3. géabaiò.

O'Malley writes the first syllable of this tense géub, which shews that he pronounced it long, as do géubair túr ab i po lom na firinne, “thou wilt find that this is the naked truth,” *Lucerna Fidelium*, p. 204. But in ancient manuscripts it is written géb, as fo gébá ann h-icc do mián do caic biuò, “thou wilt get there the satisfaction of thy desire of every food,” *Mac Conglinn's Dream*, in the *Leabhar Breac*. In the spoken language, however, it is géobao, in most parts of Ireland.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. páigmaoir, or páigmaoiò.
2. páig.	2. páigaiò.
3. páigasò ré.	3. páigaoir.

Haliday has *faoġ*, “find thou,” *Gælic Grammar*, p. 98; but no authority has been found for the *i* before *ġ*. O’Molloy writes *faoġ*, as *faoġ oam an t-aṁteagul*, “find for me the article.”—*Lucerna Fidelium*, p. 301.

SUBJUNCTIVE MOOD.

This mood is like the indicative in all its tenses, except the future, in which it is *go b-fuigéao*, &c.; and some writers make it *go b-fuigim*, in the present tense.

CONDITIONAL MOOD.

SINGULAR.

1. *ǵéabainn*, or
ǵeoḃainn.
2. *ǵéabéá*.
3. *ǵéabas* *ré*.

Also,

1. *oá b-faġainn*, or
oá b-fuiginn.
2. *oá b-faġéá*.
3. *oá b-faġas* *ré*.

PLURAL.

1. *ǵéabamaoiř*.
2. *ǵéabéas* *ó*.
3. *ǵéabainis* *íř*.

1. *oá b-faġamaoiř*.
2. *oá b-faġéas* *ó*.
3. *oá b-faġainis* *íř*.

Th is used in the second person singular, not *F*, as *oo ǵeabéa*, “thou wouldst get.”—MS. Trin. Coll. Dubl. H. 1. 14. fol. 116.

O’Molloy writes the first person plural with the termination *míř* in one place, and with *maoiř* in another, as *ó b-fuigmíř ář* *ráis* *oo comráistíb* *rnára*, “from whom we would get enough of trite expressions,” *Lucerna Fidelium—Preface*; *go b-fuigéamaoiř* *grára*, “that we might get grace,” *Id.*, p. 206. He writes the third person plural *go b-fuigeoříř*, as *go b-fuigeoříř onoříř*, “that they might get honour,” *Id.*, p. 212. Here it is to be particularly noted by the student, that the form *b-fuiginn*, or *b-faġainn*, is used after *oá*, *if*, and *muna*, *unless*, *ní*, *not*, *nač*, *that not*, *go*, *that*; and that the form *ǵeabainn*, or *ǵeoḃainn*, is to be used when we would express *I would find*, and that it may take the particle *oo* before it.

INFINITIVE MOOD.

v' fáðail, or v' fágðaíl.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

fugðaþ mé, trú, é, &c.

Consuetudinal Past.

geiðbæí mé, trú, é, &c.

Perfect Past.

fugðað, or fpið mé, trú, é, &c.

The latter form of this tense, fpið, though now forgotten in the spoken language, is of very frequent occurrence in the ancient language, as ȝaoð móp íf in poðmup do na fpið reo na þamal íf in aumfip ri, "a great wind storm happened in the autumn, of which no likeness or similitude was found in this time."—*Chronicon Scotorum, ad ann. 1015.*

IMPERATIVE MOOD.

fagðaþ mé, trú, é, &c.

SUBJUNCTIVE MOOD.

Present Tense.

ȝo b-fuigðeaþ.

Perfect Past.

Like the Indicative.

Future Tense.

ȝo b-fuigðfeaþ.

CONDITIONAL MOOD.

ȝeabðaðe mé, trú, é, &c.

ou b-fuigðtiðe mé, trú, é, &c.

In old manuscripts the second form is sometimes written *dú* *rúigbheáea*, and in the spoken language, in the south of Ireland, it is pronounced *da b-fágáidé*.

Passive Participle wanting, but *an páigail* and *le páigail* are used in its place.—See *Idiomatic use of Prepositions*, Chap. VII. Sect. 3.

IX.—Rígom, I reach.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. rígom.	1. rígomíó.
2. rígim.	2. rígái.
3. ríg ré.	3. rígio.

Perfect Past.

SINGULAR.	PLURAL.
1. rángrap.	1. rángrámap.
2. rángráip.	2. rángráibap.
3. ránraig, or rámrig ré.	3. rángrádárap.

Or,

1. riactárap.	1. riactamárap.
2. riactáip.	2. riactabap.
3. riact ré.	3. riactádárap, or riactádáip.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. rígnn.	1. rígmír, or rígmaoir.
2. rígceá.	2. rígái.
3. rígeas ré.	3. rígoír.

Example.—Ráinnic rábaó agur neimhíor na comáinle rín go h-Ua Néill, “a notice and forewarning of this resolution reached O’Neill,” *Annals of the Four Masters*, A. D. 1522; téit a Teamhaig gac n-díriúc co ráinnic Óinn Eocair, “he went directly from

Tara till he reached Binn Edair," *Book of Fermoy*, fol. 189; ȝo þáncatup in ȝreaf ȝnoc, "till they reached the third hill," *Book of Lismore*, fol. 155; o do ȝuaetataþ na ȝlucat, "as the hosts arrived," *Book of Ballymote*, fol. 240, *a, b.*

Future Tense.

SINGULAR.

1. ȝiȝfeao.
2. ȝiȝfip.
3. ȝiȝfið ȝé.

PLURAL.

1. ȝiȝfimð.
2. ȝiȝfið.
3. ȝiȝfið.

Or,

1. ȝiaetfao.
2. ȝiaetfaip.
3. ȝiaetfaio ȝé.

1. ȝiaetfamaoið.
2. ȝiaetfaioð.
3. ȝiaetfaio.

IMPERATIVE MOOD.

SINGULAR.

1.
2. ȝiȝ.
3. ȝiȝeað ȝé.

PLURAL.

1. ȝiȝmír.
ȝiȝmaoiȝ.
2. ȝiȝið.
3. ȝiȝioðír.

CONDITIONAL MOOD.

SINGULAR.

1. ȝiȝfinn.
2. ȝiȝfeá.
3. ȝiȝfeao ȝé.

PLURAL.

1. ȝiȝfimír, or
ȝiȝfeamaoiȝ.
2. ȝiȝfið.
3. ȝiȝfiðír.

Or,

1. ȝiaetfainn.
2. ȝiaetfá.
3. ȝiaetfaio ȝé.

1. ȝiaetfamaoiȝ.
2. ȝiaetfaioð.
3. ȝiaetfaioðír.

INFINITIVE MOOD.

do ȝiaetain, or do ȝoetain.

X.—Téiðim, I go.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. téiðim.
2. téiðim.
3. téið ré.

PLURAL.

1. téiðimíð, or téimíð.
2. téiðtíð, or téitíð.
3. téiðio, or téio.

Past Tense.

SINGULAR.

1. éuaðar.
2. éuaðair.
3. éuaðið ré.

PLURAL.

1. éuaðmar.
2. éuaððar.
3. éuaððar.

Consuetudinal Past.

SINGULAR.

1. t'éiðinn.
2. t'éiðt'ea.
3. t'éiðeasó ré.

PLURAL.

1. t'éiðmír.
2. t'éiðzí.
3. t'éiðoír.

Future Tense.

SINGULAR.

1. þaéfao.
2. þaéfaip.
3. þaéfaio ré.

PLURAL.

1. þaéfamaoio.
2. þaéfaíð.
3. þaéfaio.

Or, þaéao, þaéair, &c., omitting f.

The third person singular of the present tense of this mood is often written *téit*, and *tæo*, in ancient manuscripts, as in the following examples:—*téit in bann-copp iŋ in failligri riap oo outhað*, “the she-crane goes westward on the sea to hatch,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242; *téit Cormac oo'n Ȣroicenaiȝ*, “Cormac goes to the badger warren,” *Cor. Gloss.*, *voce Ȣaileng*; *oo thaed aƿ a beolu*, “which goes out of his mouth,” *Id.*, *voce Ȣeilchi*; *oo thaed oo Ȣiog aƿ in imoasig*, “he went in a fright from his bed,” *Battle of Magh Rath*, p. 8. The form *oo Ȣeaðar*

is also often used in the past tense of this mood. The third person singular of the past tense is often written *cóirò*, and the third person plural *cóirap*, or *cóirap*, as *cóirap ap n-afrá i a b-fual*, “our shoes went into the water,” *Cor. Gloss., voce Fual.*

In old Irish manuscripts the future indicative of this verb is most generally, if not always, written with a *g*, and without the *f*, which, when aspirated according to the modern orthography, would agree with the present pronunciation of this tense throughout the south of Ireland, as *raígo*, I will go; *raígap*, thou wilt go; *raígaíò ré*, he will go; *raígmuroi*, we will go; *raígeaiò*, ye will go; *raígo*, they will go. The conditional mood of this verb is also found written with a *g* in the best manuscripts, and formed from the future indicative in the usual manner. The following examples of these forms occur in the *Battle of Magh Rath*: *ocur atát pecht macu maieti ocum-ja*, *ocur raígaíat lat ip in caé*, *ocur dia caemfamo-ri péin oula ann*, *no raígaimo*, *ocur ni móiðfeo* *poj Ulltaib cén no beimo-ri im beatariò*, “I have seven good sons, and *they shall go* with thee into the battle, and if I were able myself, *I would go* also, and the Ultonians should not be defeated while I had life,” p. 43; *raígoait lat-ru do écum n-Épeno* *do tabairt caéa oo Domnall*, “they shall go with thee to Erin to give battle to Domnall,” p. 48. Also in *Cormac’s Glossary*: *ní raíganò do cór a m-bual*, “thy foot shall not enter the water.”

IMPERATIVE MOOD.

SINGULAR.

1.
2. *téid*.
3. *téidead ré*.

PLURAL.

1. *téidomír*, or *téimír*.
2. *téidisò*.
3. *téidoir*.

Haliday, the Rev. Paul O’Brien, and others, make *imzíg* a form of the imperative mood of this verb; but this cannot be considered correct, as *imzígim*, which is a regular verb, signifies *I depart*, not *I go*. In some parts of Munster, the imperative of *téidim*, *I go*, is frequently made *eipig* (and sometimes, corruptly, *teipig*); but this must also be deemed an anomaly, as it is properly the imperative of *eipigim*, *I arise*. This form is used by Keating, as

do ńeuroim loingisior Phároa ař do ćumur, agur eirig ionna ař muir, "we will give Pharoah's ships in thy power, and go to sea in them," *History of Ireland*, p. 46; eirḡio a n-Ultaib, "go ye into Ulster," *Id.*, p. 100. It is also used in a very ancient life of St. Moling, as eirig, oř ńpenninn, ocup bařt mo nořen, ocup tařair ařm iřoraisc ſair, "go, said Brendan, and baptize the infant, and give him a distinguished name;" eirg do'n třppais d'innmrao do lam, "go to the well to wash thy hands," *Mac Conglinn's Dream*, in the *Leabhar Breac*. It is also used in the *Battle of Magh Rath*, p. 24.—(See list of obsolete verbs, *voce Décrain*). Eriq, ol re, cumm in třperta, "go, said he, to the hermitage," *Leabhar Breac*, fol. 100, b, a; eirḡio do ńetihil Iuoa, "go to Bethlem of Juda," *Book of Fermoy*, fol. 65; erq, ol in třm̄ipiq, ocup toml̄ do ńpoino, "go, said the servant, and take thy dinner," *Leabhar Breac*, fol. 107; erq a n-agao Rumuino, "go against Rumunn," *MS. Bodl. Lib. Laud.* 610, fol. 10, a, a.

SUBJUNCTIVE MOOD.

All the tenses of this mood are like those of the indicative, except the simple past, which runs thus :

SINGULAR.

1. go n-deacár.
2. go n-deocáir.
3. go n-deacánō rē.

PLURAL.

1. go n-deacámar.
2. go n-deacábař.
3. go n-deacámař.

This form is, however, used as the past indicative in ancient writings, as in the following example : oo deacúra din ann, a riđ, ař mo óučaiđ do tařairt oam go h-implán, for do ćuađar-ja din ann, a riđ, ař ron mo óučaiđ do tařairt oam go h-iomlán, "I went thither, O king, for a promise that my inheritance should be wholly restored to me," *Battle of Magh Rath*, p. 36.

CONDITIONAL MOOD.

SINGULAR.

1. pařfamn.
2. pařfá.
3. n-ćřfař rē.

PLURAL.

1. pařfamař.
2. pařfař.
3. pařfaiř.

O'Malley writes *nac* *nacfaic*, “that it would not go,” in *Lucerna Fidelium*, p. 357; but this termination *ac*, though pronounced in Munster and parts of South Connaught, is not found in correct manuscripts.

The form *nagann*, or *naganno*, is more frequently found in ancient writings than *nacfainn*, or *naccainn*, of which the learner will find an example already quoted from the *Battle of Magh Rath*, under the future indicative; and several others will be found in the same work, at pages 36, 42, 44, 48, 50, 58, 68.

INFINITIVE MOOD.

do óul.

XI.—*Tigim*, I come.

INDICATIVE MOOD.

Present Tense.

SINGULAR.

1. *tigim.*
2. *tigir.*
3. *tig ré.*

PLURAL.

1. *tigmíó, or*
tigeam.
2. *tigcíó.*
3. *tigdá.*

The present indicative of this verb is often written *teagáim*, and *teacáim*, as *ott é ualattar clann Muircheartaigh Uí Choncábaír rím, tigdóid foirlíon poibé aip Óhealaic an chríonaigh*, “when the Clann Muircheartaigh O'Conor heard this, they came in full numbers before him on [the pass of] Bealach an chrionaigh,” *Ann. Four Mast.*, A. D. 1391; *teacat uli, cup in copái*, “they all came to the rock,” *Leabhar Breac*, fol. 107; *teacait aip rím a manacé ocup a deipciubail, a ceallaib Dearfmúman, do éorpuimé ocup d' onóir cuípp a maigírtpeach*, “Then his monks and disciples came, from the churches of Desmond, to wake and honour the body of their master,” *Book of Fermoy*, fol. 60; *do teagat iapum co h-aipim a poibe Lúganó*, “he afterwards came to the place where Lughaidh was,” *Id.*, fol. 29.

Simple Past.

SINGULAR.	PLURAL.
1. tángar.	1. tángamap.
2. tángair.	2. tángabair.
3. tánaic ré, or táinig ré.	3. tángatap.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. tígnn.	1. tígnír.
2. tígceá.	2. tígceá.
3. tígeasó ré.	3. tígióir.

Some write the past tense of this verb without aspirating the initial; but it is regularly aspirated in the modern language, and by O'Malley, as ní ap aon cōir táinig Phátriuic go h-Eirinn, "it was not on one leg St. Patrick came to Ireland," *Lucerna Fidelium*, p. 330.

It should be here remarked, that the first person of the simple past tense of the indicative mood of this verb has a peculiarity of form, which has not been noticed by any of the Irish grammarians, though of very frequent occurrence in the best manuscripts. Thus, if the i be rejected from tánaic, or tánaig, the first person singular is implied, as tanaig for a amur, "I came to him," *Battle of Magh Rath*, p. 80; tanaic-ja, "I have reached, or come to," *Id.*, p. 190; iarrin bliaoain ippomarbait Diarmait ni Lagen, ocuip iip iarris cénta bliaoain tanaic-ja a Albain, "in the year in which Diarmait, king of Leinster, was killed, and this is the first year in which I came from Alba," *Marianus Scotus*. But when the final g is made slender, the third person singular is implied; but no trace of this peculiarity is observable in the modern language. The third person singular is often written fánaic, as O po gaēt̄ t̄ra hectoip doip fánaic a b̄ruē ocuip a b̄rig, "when Hector was wounded his fury and vigour came to him," *Book of Ballymote*, fol. 240, b, b. The first person plural of this tense is variously written in old manuscripts, tángamap, táncamap, tánaigr̄am, tánaicpum; the second person, tángabair, tángabair; and the third, tángatap, táncatap,

τάνατευρ, τάναγραο, τάναερατ. Examples of these forms are of frequent occurrence in the most ancient manuscripts, but it is needless to multiply examples here. The following from the *Battle of Magh Rath* will be sufficient: cá τír aq a τάνατευρ? “what country have ye come from?” τάναταρ a h-Ερίνν áin, “we have come from noble Erin,” p. 46; cpet fa τάναταρ ó τιγ? “why have they come from their house?” *Id.*, p. 128; aq a aoi ní τάναταρfom mealma fo a τόταρμ, “however, they did not come entire at his summons,” *Ann. Four Mast.* 1567.

Future Tense.

SINGULAR.	PLURAL.
1. τιοctao.	1. τιοctamaoi ⁿ , or τιοctam.
2. τιοctai ^r .	2. τιοctai ^o .
3. τιοctai ^o rē.	3. τιοctai ^o .

The third person singular often terminates in *fa*, as τιcfa Αιχίρne ocul muippiò in mac,” Aithirne will come and kill the boy,” *Cor. Gloss.*, voce Τριέ. The second person plural of this tense is sometimes written τιcfaieí, as οια n-oecup laip τιcfaieí-ri a τριup lím-ρa, “If I go with him ye three shall come with me,” *Battle of Magh Rath*, p. 50; an mairé ip fepp tár níc ocul τiucfaip, “the best good that came or will come,” *Book of Fermoy*, fol. 65; τiucfaio τailginn τap muip meipginn, “tonsured people shall come across the stormy sea,” MS. Trin. Coll. Dubl. H. 3. 17. p. 1; ní τiucfa énfeip a jamlá, ocul ní éainic, “no man like him will come, nor has come,” *Book of Fermoy*, fol. 53.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. τiγeamaioi ^r , or τiγeam.
2. τap, or τiγ.	2. τiγi ^o , or τiγi ^o .
3. τiγeaio rē.	3. τiγiaoi ^r .

Keating uses ταιρ for the second person singular of this mood, as ταιρ ἐγαμ-ρο, αγυρ ταθαιρ λάμ υμ λάμ, “ come to me, and place thy hand in my hand,” *History of Ireland*, p. 125. In most parts of Munster this mood is inflected ταζ, or ταρ, come thou; ταζαօ ρέ, let him come; ταζαμαօιρ, or ταζαμαօιο, let us come; ταζαιζίօ, come ye; ταζαισίρ, let them come. But in the oldest and best manuscripts in the language we find τισιօ, or τιζιօ, as in the following quatrain from *Leabhar na h-Uidhri*, relating to the eruption of Lough Neagh :

Τισιօ, τισιօ, γεβιօ φαεβρα,
Σναισιօ εαερα;
Τιφα ζινομuin ναρ ζιαεμuin
Collet̄ lia.

—Fol. 36, a, a.

“ Come ye, come ye, take ye weapons,
Cut [build] ye vessels :
Linnmuin will come over Liathmuin
With a grey flood.”

A quatrain similar to this is still repeated in the south of the county of Derry, by those who speak the Irish language, and who have preserved the traditional account of the eruption of Lough Neagh. It runs thus :

Τιζιօ ԑum na coille,
Αρ βαινιζιօ ευρραχ ;
Οιρ τιφαιօ an τονν ρυαօ
Ταρ βαile μι᷂ n-Εαεραχ.

“ Come ye to the wood,
And cut ye a currach ;
For the red flood will come over
King Eochaidh’s town.”

CONDITIONAL MOOD.

SINGULAR.

1. ξιοεραιν.
2. ξιοερά.
3. ξιοει αօ ρέ.

PLURAL.

1. ξιοεραμαօιρ.
2. ξιοεραίօ.
3. ξιοεραιօιρ.

Τιρεάō is frequently found in old manuscripts for the third person singular form of this mood, as τείτ τεέτα υαιέ-ρε co Σοίρρη, co τιρεάō do μαρβάō in οριαό, “a messenger went from her to Coirpe that he might come to kill the Druid,” *Cor. Gloss.*, *voce* Ορς; πο ροέονγαιρ ροηρα co ο-τιοτεάίρ i n-a δοcum η-ιονασ ερόαλτα, “he ordered that they should come to meet him at an appointed place,” *Ann. Four Mast.*, A. D. 1595; πορ γαδ ιαρ ρην επιέ-ζαληρ ροέιγνεć h-e ó h-ινο α μυλλαίγ co μο α μεορ, αμαίλ τεινίο γεαλάιν no τιραō τρίτ, “then was he seized with a violent trembling disease from the top of his head to the tops of his fingers, as if lightning had passed through him,” *Book of Fermoy*, fol. 68.

INFINITIVE MOOD.

to τεαćt.

Various forms of the infinitive mood of this verb are found in the Irish annals and ancient manuscripts, as τοćt, τοιγεαćt, τιγ-εαćt, τιαćtai. *Example.*—Uair πο τιρέανπαταρ α ορασε oo Λοεζιρε τιοεχτ Ρhaṭpauic do ζum n-Εpeno, “for his Druids had predicted to Loeguire the coming of Patrick to Ireland,” *Leabhar Breac*, fol. 13, b. But in modern manuscripts and printed books τεαćt is the most usual form, and is also that used in the spoken language in every part of Ireland.

SECTION 8.—*Of impersonal, defective, and obsolete Verbs.*

The verb τάιμ, I am, and several intransitive verbs, though they have no regular passive voice, are sometimes used impersonally, like the Latin verbs *itur, concurritur, &c.*

Examples.—Cινουρ φιλερ lat ινδιу? “how is it with thee to-day?” *Leabhar Breac*, fol. 107; ταćap γο μαιέ leir, “he is treated well;” οσα τάćap σ'ιαρραιό pečnón Εpeno οccur Alpan, “whom they are seeking throughout Ireland and Scotland,” *Cor.*

Gloss., *voce P̄null*; *maith*, ap Mac Conglinne, *cimour atathar annpín iniu*, “well, said Mac Conglinne, how is it with thee there to-day,” *Leabhar Breac*, fol. 108; *bítheap oc a fáipe*, “people watch him,” *Id., voce, Imbar pop Ořnæ*; *po bair ono ic embeiprt éigne pop luict na cpiče*, “oppression was exercised against the people of the country,” *Vit. Moling*; *imtigðeap leo*, “*itur ab illis*”; *cóp o Laignib*, “there went [messengers] from the Lagenians,” *Ann. Four Masters, ad ann. 954*; *tiaigair ap a ceann uainoe*, “let us go for them.”

Many verbs which admit of the passive voice are also often used impersonally, as *po cloj*, or *ip cloj*, it was heard; *éiteap*, it appears; *at concap ñam*, or *at cep ñam*, it appeared to me.—See *Annals of the Four Masters*, A. D. 553.

The following defective and obsolete verbs, being of frequent occurrence, and not always correctly explained in the printed Irish dictionaries, are here inserted, to assist the learner in reading Irish :

Ao *peo*, he relates.—*Keat., passim*.

At *cooa*, he has : *at cooa mian mná tecēpach*, “he has the desire of the female raven.”—*Ode to O'Brian na Murtha O'Rourke*. The *ao* and *at* in these verbs are mere prefixes, like *a* in *atáim*, I am.

Ap *ré*, *ol ré*, or *op ré*, quoth he, said he : *mat̄ a mic, op in racapτ*, “well, my son, said the priest.”—*Vit. Moling*. See the example quoted under *Cumcaim*.

At *bail*, or *at báé*, he died.—*Annals of the Four Masters*, A. D. 365, *et passim*.

Atiérpíogaim, I dethrone, depose : *Cormac, mac Tomaltach oo atiérpíogád*, “Cormac, son of Tomaltach, was deposed.”—*Ann. Four Mast.*, A. D. 1240.

Beabair, he died : *a n-Éirinn bic bedbair*, “in Parva Hibernia obiit.”—*Feilire Aenguis*, 23rd April.

Chairp, or *cep*, he fell.

Chepto, he put : *po céipto áp mop foppa*, “he brought [put] great

slaughter upon them," *Book of Ballymote*, fol. 240, b, b; *fo céijo a eaclaire* dár feniştír na h-eclairí ír in coileac, "he put his wand through the window of the church into the chalice," *Book of Lismore*, fol. 5, 2; *fo céijo a luing iap* rín pech Ériúis róin co h-Inis Pádraic, "he then put [steered] his ship by Ireland eastwards, to Inis Patrick," *Book of Lismore*, fol. 6, col. 2, line 4.

Caoimh, I can, or I am able: *agur dia g-caomh* an tún rín amur longbhúirt do éabairt fáir, "and if they were then able, to make an attack upon his camp," *Ann. Four Mast.*, *ad ann. 1587*; *caomhnacataí*, they were able: *agur ní caomhnacataí* teacét táirge, "and they were not able to cross it (the river)," *Ann. Four Mast.*, A. D. 1244.

Clannrao, they thrust: *clannrao cleatha* doigra trír, "they thrust horrid spears through him."—*Book of Lecan*.

Clothá, was heard: *aia rceoil po clothá*, "news were heard."—*Feilire Aenguis*, 24th August.

Comopeagair, they meet: *íp amhlaidh po umorra comopeagair a n-aen bunaodar*, "sic autem conveniunt in uno stirpe."—*Book of Ballymote*, fol. 23, b, a, line 29. See also *Book of Lecan*, fol. 75, b, a, and *Duald Mac Firbis's Book of Pedigrees*, p. 575, line 11.

Contuairt, they listen, or hearken; *Tegusc Riogh*, *passim*: *contuairt* fír procept bhétréi Óé, "they listen to the preaching of the Word of God."—*Visio Adamnani*.

Cumcaim, I can, or I am able; *possum*: *dixit Patricius* fír; *oichuir podeschta* ri poter; *dixit Magus* ní cumcaim, eur in torth céona i m-báráach. *Dáir mo debrorth*, ol Patracis, íp i n-ulcc aíta do cumachtu ocúp ní fil itír a maith, "Patrick said, 'banish now [the snow] if thou canst:' the Magus said, 'I cannot till the same hour to-morrow.' 'By my Good Judge,' said Patrick, 'it is in evil thy power lies, and not at all in good.'"—*Leabhar Breac*, fol. 14, a, a.

Dár liom, methinks: *dár leip féin*, "as he thinks himself," *Keat. Hist.*, p. 52; *dár leo*, "they think;" *ocúp naíca* taínic fop talman rín po b'feppi blar na bpíg dár leo, már, "and

there came not on earth wine of better flavour and strength, they thought, than it.”—*Oighidh Muirchertaigh*, MS. Trin. Coll. Dubl. H. 2. 16. p. 316.

Deapa: *po deapa*, that induced.

Décrain, to see, to view.—*Ann. Four Mast.* A. D. 739: *eipg, ol pé, do décrain na pleái moípe fil if in dún*, “go, said he, to view the great feast which is in the palace.—*Battle of Magh Ragh*, p. 24.

Deirid, it was settled, agreed, or resolved: *deirid aca*, or *deirid leo*, “it was resolved by them.”—*Ann. Four Mast. ad ann. 327, 1557, 1587.*

Oleasgar, it is lawful, is very frequently used in old manuscripts for the modern *oligceap*; and it is even adopted by Keating, as *ní meagairim go n-oleasgar gábháil oo éabairt ar eacra an fír re*, “I do not think that the expedition of this man should be called an invasion,” *History of Ireland*, p. 30; *oleasgar cunorao do comall*, “a covenant should be kept,” *Book of Fermoy*, fol. 48.

Duif, to know.—*Ann. Four Mast.*, 1556. This is a contraction of *o'fior*.

Dutracair, he wished: *dutracair-ra comptír dírgé mo jéta*, “*utinam adirigantur [sic] vice meæ*,” *L. Breac*, fol. 18, b, a; *in goeth nof tic daif in tis rim dutracair co náb' peocham no teippeo acht comao am beolu*, “the wind which blows across that country, would that it should not pass by me, but enter my mouth,” *Mac Conglinn's Dream*; *cun dutraic dul tar toruinn riap cur in fat frír fuinenn gnian*, “so that it desires to go beyond the boundary westwards, as far as the limit where sets the sun,” *Rumann, MS. Bodleian Laud.* 610, fol. 10, a, a.

Eobaip, he offered, granted, or gave.—*Ann. Four Mast.*, A. D. 572, 585.

Epbaile, he died: *co n-epbaile*, “so that he died.”—*Ann. Four Mast.*, 365.

Faisò, or **faorò**, he sent, put, gave up: *Seán Phádraicc oo faorò-eaò a ripaire*, “*Sanctus Patricius senior reddidit spiritum*,”

Ann. Four Mast., A. D. 457, and translated in *Trias Thaum.*, p. 293; *fuidiūr Patruic techta uao eo Lonan*, “Patrick sends messengers from him to Lonan,” *Book of Lismore*, fol. 47, b, b; *no facio teac̄ta*, “he sent messengers,” *Ann. Four Mast.*, *passim*; *fanōir Cublai a Óraibh uat̄e dia fir in poim̄e no domh̄e no biāc do'n cat̄*, “Cublai sends off his Druids to know whether success or misfortune would result from the battle,” *Book of Lismore*, fol. 113.

Fearcta, was fought: *in tan fearcta cat̄ Muige Tuirpead*, “when the battle of Magh Tuireadh was fought,” *Cor. Gloss.*, *voce Hērcōit.*

Fapcaib, leave; now *fág*.—See *Annals of Ulster*, *ad ann. 995*.

Fearfrat, they gave; they poured out, *Ann. Four Mast.*, A. M. 3500, *et passim*.

Fia; *pot fia*, mayest thou get: *pot fia buaō ocuf bennac̄t*, “mayest thou get victory and a blessing,” *Book of Lismore*, *passim*.

Fioip, he knows: *uair po fioip in coim̄iu cēc ní pecmait̄ a lep*, “for the Lord knows every thing we stand in need of,” *Leabhar Breac*, fol. 121, b. *Ro fioip*, he knew, *Ann. Four Mast.*, A. D. 1522, *et passim*.

Fobairriot, they attacked: *po fobairriot an baile iapam*, “they afterwards attacked the castle,” *Ann. Four Masters*, A. D. 1544.

Finnaim, I perceive; **fint̄**, he perceived, *Ann. Four Mast.*, A. D. 1512. **Finta**, perceived, *Cor. Gloss.*, *voce Op̄c.*

Fonbaō, was finished: *fonbaō cloict̄igé Cluana mic noiř*, “the finishing of the steeple of Clonmacnoise,” *Ann. Four Mast.*, A. D. 1124; *iap b-fonbaō a aoir̄e*, “after finished his life,” *Id., passim*.

Foncōngair, he ordered: *po foncōngair Feilimio fop a plóghaib gan a n-ionbhasaō aict̄ zoct̄ dia n-ionbualaō gan fuim̄eac̄*, “Felim ordered his troops not to shoot at them, but to come to the charge without delay,” *Ann. Four Mast.*, A. D. 1237.

Fotuigim, I found: *Ardmacha o'fotuigas̄ la naom̄ Patruicc*, “*Ecclesia Ardmachana fundata est per S. Patricium*,” *Ann.*

Four Masters, A. D. 457, translated by Colgan *Trias Thaum.*, p. 293.

Feiráil: ní feiráil, it is necessary: ag feiráil uilcc, "exerting evil," MS. Trin. Coll. Dubl. H. 2. 17, p. 123, a.

Dáriar, is called, *Ann. Four Mast.*, A. M. 3502.

Denair, is born: genair Patric i n-Emtuir, Patrick was born at Emtur," *Fiach's Hymn*; ap ba iñ cárbat po genair rioen, "for he was born in the chariot," *Cor. Gloss.*, voce Copbmac. In these examples the present tense is put for the past.

Cá, he sent: go na lá foirneacóna fíri foirneoméad gach conaire, "so that he sent sentinels to guard each pass," *Ann. Four Mast.*, A. D. 1522.

Laeirat, they threw, or cast off: po laeirat na cupatò uili a m-beanna co n-a caébarratib nia cennatò iñ in aé, "all the heroes cast off their crests with their helmets into the ford," *Book of Lecan*, fol. 182, a, a.

Conar, or lotar, they went: dullonar euci i ruidiu pecht mairc Cathboth: ppitócir duaib et sprengiopunt, "the seven sons of Cathboth went to him thither: he preached to them and they believed," *Book of Armagh*, fol. 17.

Luiò, do luiò, or dulluiò, he went: dulluiò Patricc ó Temeuir hi cpié Laijen, "Patrick went from Tara in Leinster," *Id.*, *ibid.*; Peacht ann do Luiò Patracis immaille fíria aude i n-dail na m-Óreastan, "one time that Patrick went together with his tutor to visit the Britons," *Vit. Patric.*, in *Book of Lismore*; iñ i conair do luiò tria Chenel n-Éogain go riacht go Tearmann Dabheog, "the road which he went was through Cenel Eoghain till he arrived at Tearmann Dabheog," *Annals of the Four Masters*, A. D. 1522.

Múpaim, I demolish, raze: po mórpat an baile, "they destroyed the walls of the town," *Ann. Four Mast.*, A. D. 1572; do conairc Niall an cárpat ap na múpaò, "Niall saw the fort after being demolished," *Caithreim Congail*.

Rao, or pat, he gave: patrom, "he gave," *Leabhar Breac*, fol. 14, a, a; patpat, "they gave," *Ann. Four Mast.*, A. M. 3304.

Riachtataip, they reached: tancatup Ulluiò cu riachtataip Maip-

Tíne mór Mumhan, “the Momonians advanced till they reached Mairtine in the great [province of] Munster,” *Vit. Finnchu*, in *Book of Lismore*, fol. 70, b.

Rígam a leip, I stand in need of: *po piotaip in Coimdoiú cecc ní pecmait a leip*, “the Lord knows every thing we stand in need of,” *Leabhar Breac*, fol. 121, b; *an tan piotaip a leip na h-ae an leigiamur oplaiceacá glantacá*, “when the liver requires aperient, purifying medicine,” *Old Medical MSS.*, translated by John O’Callannan in 1414.

Rodaict, was raised.—*Ann. Four Mast.*, A. M. 3991.

Siaict, he came, or arrived: *po piact iap fin gur an abainn n-oig-peta*, “he afterwards arrived at the frozen river,” *Book of Fermoy*, fol. 92. **Siaictaodar**, they came, *Ann. Four Mast.*, A. D. 766.

Sleacit, he cut down, or felled.—*Id.*, A. M. 3549.

Socá, to return, to turn; to metamorphose: *poat ina b-ppriéting*, “they return back,” *Id.* **Socair**, they returned: *poat ar an tig gan giall, gan eisireasá*, “they return from the country with hostages or pledges,” *Id.*, A. D. 1223; *marair for na farcrae iap n-a poa i clocaib*, “the cheeses still remain being metamorphosed into stones,” *Book of Lismore*, fol. 47, b, b.

Spaoineó, was defeated.—*Ann. Four Mast.*, A. M. 3500, et passim.

Tacmaic, it surrounded: as *tacmaic pnecta féarna feip*, “the snow surrounded the girdles of men,” *Cor. Glos.*, voce *Fepeno*.

Tarfar, was shewn, was revealed: *con a-tuile Tadg trom-coolaib con tarfar bhrinna ocuf tarfetal neit buid cinn do*, “and Tadhg fell into a deep sleep, so that he saw a dream and a vision of the things which were predestined for him,” *Book of Lismore*, fol. 163.

Tatam, he died.—*Ann. Four Mast.*, A. D. 708.

Teapna, he escaped: *agur giò epiroe ní teapna uaib gan cpeac-t-nugao go móir an tí lár po marbaib*, “and though he fell, the person by whom he was slain did not escape without being severely wounded,” *Id.*, A. D. 1544.

Terfa, he departed, he died: *decessit*.—*Id.*, A. D. 512. This verb is of very frequent occurrence in all the Irish Annals.

Τορέιηρ, he fell : *bai τρα Νυάδα φίδι blaðain i níγι n-Épenn co τορέιηρ i cath deidinach Muigí Τuipeas òo láim Óalaip,* Nuada was twenty years in the government of Ireland, until he fell in the last battle of Moyturey by the hand of Balar."—*Book of Lecan*, fol. 280, *a*.

Τú, I am : *ocur atú ced blaðuin ap in uifci*, "I am an hundred years upon the water."—*Book of Lismore*, fol. 224.

CHAPTER VI.

ADVERBS.

ADVERBS are of different kinds, and have been ingeniously classed by some Latin and English grammarians; but as there are very few simple adverbs in the Irish language, it is needless to attempt a classification of them.

Ruddiman says that "adverbs seem originally to have been contrived to express compendiously in one word, what must otherwise have required two or more ; as, sapienter, *wisely*, for cum sapientia ; híc, for in hoc loco ; semper, for in omni tempore ; semel, for unâ vice ; bis, for duabus vicibus ; Hercule, for Hercules me juvet, &c. Therefore many of them are nothing else but Adjective Nouns or Pronouns, having the Preposition and substantive understood ; as, quò, eò, eòdem, for ad quæ, ea, eadem [loca], or cui, ei, eidem (loco) ; for of old these Datives ended in *o*. Thus, qua, hac, illac, &c., are plain Adjectives, in the Abl. Sing. Fem., the word *vid*, a way, and *in*, being understood. Many of them are compounds, as quomodo, i. e. quo modo ; quemadmodum, i. e. ad quem modum ; quamobrem, i. e. ob quam rem ; quare, i. e. (pro) qua re ; quorsum, i. e. versus quem (locum) ; scilicet, i. e. scire licet ; videlicet, i. e. videre licet ; illicet, i. e. ire licet ;

illico, i. e. in loco ; magnopere, i. e. magno opere ; nimirum, i. e. ni (est) mirum."—*Rudiments of the Latin Tongue*, Ch. v. note 1.

The following definition of an adverb, given by Dr. Priestly, is well borne out by the Irish language: "Adverbs are contractions of sentences, or clauses of sentences, generally serving to denote the manner and other circumstances of an action, as *wisely*, that is, in a wise manner; *now*, that is, *at this time*."

SECT. 1.—*Formation of Adverbs.*

Adverbial phrases made up of two or more parts of speech are very numerous, and adverbs may be formed from adjectives *ad libitum*, by prefixing *go*, as *croða*, brave, *go croða*, bravely; *fíor*, true, *go fíor*, truly. This *go* prefixed to the adjective in Irish has exactly the same force as the English termination *ly*, in adverbs formed from adjectives, but the *go* never coalesces with the adjective so as to form one word, and is in reality the preposition *go*, or *co*, *with*, so that *go fíor* is literally *with truth*, *κατὰ τὸ ἀληθὲς* (*according to what is true*). It is altogether unnecessary to give any list of this class of adverbs in a grammar, or even dictionary; but there is another class of adverbs and adverbial phrases, many of which are still in common use, and others to be met with in ancient manuscripts, which the student should commit to memory, as by so doing he will save himself much time, which would otherwise be lost in consulting Irish dictionaries, in which he may not be able to find them. Of this class of adverbs a list is here subjoined :

Α ḫ-fao ar ro, far hence.

Α ḫ-fao noimé, long before.

Abur, at this side; at this side of the grave ; in this world. It is the opposite of ḫall, *q. v.*

Α ḫ-céin, afar, far off.

Α ḫ-coinniōe, always, continually.

Α ḫ r̄n, there.

Α ḫ ro, here.

Α ḫ r̄o, yonder.

Α ipe r̄n, therefore.

Α ippiōe, is of frequent occurrence in old writings, in the sense of *thence*, and is equivalent to the modern ar r̄n, as ḫialluio ippiōe go h-Uisneach, “they proceed from thence to Uisneach, *Keat. Hist.*, p. 56.

Alia muig, on the outside.

Alia naip, on the east side.

Alia ḫriig, on the inside.

Alia ḫiac, on the west side.

Alia ḫoi, on the east side.

Ale, or ale, or o f̄om ale, from that time forward.

Amac, out of. This is always used in connexion with a verb of motion, as cuaiò pé amac, he went out, or forth.—See Almuig.

Amail, as, how.

Amam, alone, only, *tantum*. This is generally written namá in ancient manuscripts.

Amáraic, to-morrow. This is very frequently written abaraic in old manuscripts.

Α m-bliaona, this year.

Amraiò, so : ip amraiò, it is so ; ní h-amraiò, it is not so.

Α moò, or ar moò, in order, to the end that.

Amuig, without, outside. The difference between this and amac is, that the latter is always used in connexion with a verb of motion, and the former generally with some verb of rest, as b̄i pé amuig, he was outside ; cuaiò pé amac, he went out.

Anaice, near. Anciently often written f̄op aice.—See *Cor. Gloss.*, *voce Eoel.*

Ανάροε, on high, upward : οειρίγ ρέ ανάροε, he rose up.

Αναλλ, over to this side, to this time. This is always connected with a verb of motion, generally τιγίμ, as ἐάνηγ ρέ αναλλ ταρ μαιρ, “ he came over across the sea;” ατα αν Νάρ γαν πιγ αναλλ, o’n lo po τωρέυρ Cearbhall, “ Naas is without a king ever since Cearbhall was slain,” MS. Trin. Coll. Dubl. H. 1. 17, fol. 97, b.

Αναλλόσ, formerly, of yore : *antiquitus*.

Α ν-οεαρ, southwards, and sometimes from the south.

Αν céin, while, whilst.

Ανέ, or **ανοέ**, yesterday.

Ανεαέταιρ, externally, on the outside.

Ανέινπεαίτ, together, *simul*.

Ανφασ, or **αν φασό**, while, whilst.—See **Αν céin**.

Α νγαρ, or **α β-φογυρ**, near, close to, hard by.

Α νιαρ, from the west. Its opposite is **ριαρ**, westwards, or to the west.

Α νίορ, from below. This is always used in connexion with a verb of motion, and the opposite of **ριορ**, *down*, as ἐάνηγ ρέ ανίορ, he came up ; ἐνιτ ρέ ριορ, he fell down.

Ανιου, or **ανοιου**, to-day ; *hodie*.

Ανναμ, or **γοհ-α ναμ**, seldom.

Ανν ριν, then, there. Often written **ιμισθε** and **ἱμισθιου**, in old manuscripts.

Ανν ρο, here. **Αννηρισθε**, in old manuscripts.

Ανν ρύο, in yonder place.

Ανοέτ, to-night ; *hac nocte*.

Ανοιρ, from the east. Its opposite is **ροιρ**, eastwards, or to the east ; and both are generally connected with a verb of motion.

Ανοιρζεαρ, after to-morrow.

Ανοιρ, now ; **ανοιρ αγυρ αρίρ**, now and again, sometimes.

Ανομ, over to the other side. Its opposite is **αναλλ** ; and both are generally, if not always, connected with a verb of motion.

Ανομ αγυρ αναλλ, over and hither. This adverbial expression is generally written **ανιου ογυρ αναλλ** in old manuscripts.

Αν ταν, or **αν υαιρ**, when.

Ανυαρ, from above, downwards. This is always used with a verb of motion, and is the opposite of ρυαρ, upwards, as έκαιστο ρέ ρυαρ απ αν γ-ενος, he went up on the hill; τάνιγ ανυαρ ὁ νεανι, he came down from heaven.

Ονυπρατό, last year. This term, which is still used in the living language, is explained in βλασταν ταρρις, i. e. the year *last past*, in *Cormac's Glossary*.

Αρ α αοι γιν τησ, notwithstanding this however.

Αρ αβα, because, on account of.

Αρ αιρ, back.

Αρ ball, on the spot; very soon; immediately.

Αρ βιτ, at all; in existence.

Αρ θέανα, or ολ θέανα, in like manner; *similiter*.

Αρ είσεν, with difficulty; ουλ αρ είσεν, running away.

Αρέιρ, last night.

Αρ φεαδ, throughout.

Αρ φαο, in length; altogether.

Αρ γ-εύλ, back; ευηρ αρ γ-εύλ, abolish. This is generally written **φερεν εύλ** culu in old manuscripts.

Αρίρ (or αριστη), again. Anciently **θοριστη**.

Αρ λειτ, separately.

Αρ να μάραε, on the morrow. Often written **αρ να βάραε** in old writings.

Αρ φον, on account of; for the sake of; in lieu of.—See *Prepositions*.

Αρ τύρ, or α ο-τοραε, in the beginning.

Α ο-τραιοε, quickly, *instanter*.—*Cor. Gloss.*, *voce Τροιο*.

Αρ υαριτ, at times.

Αρτεαε, into. This is always used with a verb of motion, as έκαιστο ρέ αρτεαε, he went in.

Αρτιγ, within: generally used with the verb substantive, or some verb denoting rest, as τά ρέ αρτιγ, he is within.

Ατυαιό, or α ο-τυαιό, from the north; northwards.

Δεαζ ναε, almost, all but.

Διεορ, yet; the ancient form of φόρ.

Θο νεαρ, southwards.—*Lib. Lecan*, fol. 208.

Þudeþta, the ancient form of **þearþta**, for the future.

Þun op cionn, topsy turvy, upside down.

Cá, where, *ubi*.

Cá h-ap, or **cá n-ap**, whence? from what? *unde?*

Cá lacið, how many!

Cá méio, how many? how much?

Céaoamur, in the first place; *imprimis*. Often written **cétamur** in old manuscripts.

Cheana, already: *aðu*il **ðeapþba** **céana**, “as I have proved already.”—*Lucerna Fidelium*, p. 358. This is pronounced **heana** in the south of Ireland.

Céin, or **an céin**, while, whilst.

Cenmoðá, besides, except.

Cenmotá, besides them; except them.

Cibionnur, howbeit, however.

Cropinnur, whatever way or manner—*Vit. Moling.*

Cið, indeed; *autem*; **úllaa**, **ðe**.

Cið fá, why, wherefore.

Cionnur, how; anciently written **cinoúr**.

Choróce, ever.

Choir, near, along.

Conað, or **Conið**, so that.

Co nuige þin, or **go nuige þin**, thus far.

Chuige þo, to this end; for this purpose.

Dan, an expletive, then, indeed.

Déipeal, to the right; *dextrorum*; sunwise.

Díblínib, both: *tauéu* *ðíblimb*, through both. This is translated *invicem* in the *Annals of Ulster*. It is the ablative plural of **ðíblén**, a couple.

Din, don, dona, or **doni**, then, indeed, *autem, vero*; **úllaa**, **ðe**.

Do gnáð, always.

Do gréap, always, continually.

Do látau, presently.

Do oíoce, by night; *noctu*.

Do ló, by day.

Do þonnræð, exactly, precisely. Sometimes written in **þrumper**, in old manuscripts.

Ἐαθόν, ιούθον, αὐθόν, that is, namely, to wit; *videlicet*.

Ἴμα τέασόιρ, or ρο ζέτοιρ, immediately; at once; *statim*.

Ἴμα θεοιό, at length.

Ἴμα δό, twice: anciently ρο δί.

Ἴμα ό, or ραο ό, long since; long ago.

Ἴμα ό ροιν, long since.

Ἴμα γ-ευαιρτ, or μά γ-ευαιρτ, round about. Sometimes written
ἢα ευαιρτ and ᵻμα ευαιρτ in ancient manuscripts.

Ἴμα ρεαć, or ρο ρεαć, respectively, separately: ρα ρεαć ζέανα,
αγυρ νι α η-αοινεαć, ρο νιθεαρ σοιρρεαցδօ an չուրպ αցսր
σորրեացδօ նա թօլա, “separately, and not at the same time, the
consecration of the body and the consecration of the blood are
made.”—*Lucerna Fidelium*, p. 250.

የεարտա, for the future. Anciently written բւերտա and բուրտա.

የե՞ն, as.

የգրիլաօրօ, throughout.

የ Ենէմ, because.

የ Շերէ, privily.

የ Որ, yet; աշտ դոր, but yet.

Դեմոտա, besides, except.

Դո, until.

Դո Եղատ, for ever.

Դո Տեմին, indeed.

Դո Տ-Շի, until.

Դո Տ-Դրայրա, lately.

Դո Բոլ, yet, as yet.

Դո Ի-Ալիօ, entirely.

Դո Լեյց, presently, soon.

Դո Լեյր, entirely, wholly.

Դո Լոյր, or Դո Լոր, enough.

Դո Մատ, well.

Դո Մինի, often.

Դո Մուտ, early.

Դո Նիշ, or Դո Նուշ, until.

Խօնօն, to wit, namely.

Լարմ, afterwards. This is sometimes expletive.

Ιαρ β-πιορ, truly, in reality; κατὰ ἀληθεῖς.

Ιαρρ in ηι, ex eo quod; because.

Ιαρροταιν, after that; postea. Now written ιαρ ριν.

Ιοιρ, or ιτιρ, at all.

Ιlle, or ale, thenceforward, *huc usque*.

Ιομορη, indeed; *vero, autem*.

Ιτιρ, indeed, at all.

Ζάιν le, near to, hard by.

Ζειρ ρο, with this.

Ζεατ̄ ρον λειτ̄, or λεατ̄ αρ λειτ̄, on either side.

Ζεατ̄ αρτιδ̄, inside, within.

Ζεατ̄ ιρ τ-ρυαρ, above, *desuper*.

Μαρ, as.—See *Prepositions*, Sect. 1.

Μαρ αν γ-céσoνa, in like manner, likewise, *similiter*.

Μαρ αoν, together.

Μαρ ριν, so, in that manner.

Μαρ ρο, thus, in this manner.

Μoč, early; γo moč, *diluculo*.

Μόρmόρ; γo μόρmόρ, especially.

Ηάμa, only. Now always written αmáin, q. v.

Ηočo, not.

Ηo γo, until: no γo ν-táinig Ρap̄talón, “until Parthalan arrived.”—*Keat. Hist.*, p. 30.

Ο, since; seeing that.

Obéla, wide open. Obéla opluicze.—*Ann. Four Mast.*, 1600.

Ο céile, asunder; τρέ n-a céile, to and fro.

Ο céin máir, from time remote.

Ο cianai'b, a little while ago: γap̄ becc pia n-εppaptain ó cianai'b, “a little before vesper-time, just now.”—*Leabhar Breac*, fol. 107.

Olcéana, or αρcéana, in like manner; *similiter*.

On, indeed; expletive.—*Ann. Four Mast.*, 1137, 1601; ba ρip on, “it was true indeed.”—*L. na h-Uidhri*.

Ορ áρo, aloud; publicly.

Ορ cómcir, opposite; *e regione*.

Ορ írecl, privately.

O *pín ille*, thenceforward.

O *poin ale*, or *ó poin amac*, ever since ; thenceforward.

Ot, since, as, seeing that.—*Keat. Hist.*, p. 127.

Riam, ever. Also written *a piám*.

Riam, before : *píam ocpír iapam*, *antea, et postea*, *Cor. Gloss.*, *voce Lóc.*

Riafiu, or *pepiu*, before ; *antequam*.—See *Conjunctions*.

Samlaib, so.

Sán cán, to and fro.—*Ann. Four Mast.*, 1595 ; and *Mae Conglinn's Dream*, in *Leabhar Breac*.

Seacá, by, past ; *secus*.

Seacnón, or *peánón*, through.

Seacraip, by, past.

Síop, down : *na cláip síor co Sionoimh*, “the plains down to the Shannon.”—*O'Heerin*. Generally used with a verb of motion.

Síopanna, down here.

Suaip, up, upwards. Used with a verb of motion.

Sul, before.

Sunn, or *funna*, here.

Thall, on the other side ; in the other world. This is always used in connexion with a verb of rest.

Tamall, or *le tamall*, awhile.

Tan, or *an tan*, when.

Taoib amuirg, or *allamuirg*, on the outside.

Taoib aptig, or *allaptig*, on the inside.

Thíor, below. Generally used with a verb of rest.—See *Síop*.

Tpá, indeed ; an expletive ; *vero, autem*.

Tpapta : *go tpapta*, lately, just now.

Tpia bísin, or *tpé bísin*, for ever.

Tuairim : *fa tuairim*, about, *circiter*.

Tuap, above. Generally used in connexion with a verb of rest.—

See *Suaip*. **Tuap ocpír típ**, “above and below.”—*Cor. Gloss.*, *voce Comla*.

Tuille eile, moreover.

Uhó ap n-uio, gradually.—See *Battle of Magh Rath*, p. 166.

Stewart sets down this adverbial phrase as a living one, in the

Highlands of Scotland. It is obsolete in Ireland, though sometimes found in old manuscripts.

Uime *pīn*, therefore.

Umorra, or *iomorra*, indeed, but; *vero, autem.*

Many other phrases of an adverbial character will be met with, but the foregoing are the principal. In parsing such phrases the learner should construe each word according to its etymological class, noting, however, the adverbial character of the whole phrase.

SECTION 2.—*Of prepositive and inseparable, or consignificant Adverbs.*

It is a curious fact that in this language prepositions are rarely compounded with verbs or adjectives, as in Greek and Latin, and the languages derived from them, as in *abstineo, adhereo, contradico, dejicio, distraho, egredior, intervenio, prætero, &c.* To express such ideas in Irish, prepositions or adverbs are placed after the verbs, and never amalgamated with them, as *bēip aip*, get away, escape, Lat. *evade*; *cuaird pē ruap*, *ascendit*; *cuaird pē ríor*, *descendit*; *cuaird pē anonn*, *transiit*, &c.

The following fifteen prepositive, consignificant, or inseparable particles, are undoubtedly adverbs, not prepositions. They are capable of being compounded with nouns substantives, nouns adjectives, and verbs, to modify or alter their significations.

Aibh, or *aibh*, an intensitive particle, as *aibh-milleadh*, destruction; as in *Leabhar Breac*, fol. 107, *a, a :* *aoibh aibh-milleadh fep Mumhan*, “to destroy the men of Munster.”

Ām, or **am**, a negative particle, of the same force with the English *in*, or *un*, as *leap*, welfare, *aṁleap*, misfortune; *glic*, wise, *aṁglic*, unwise; *oeoin*, will, *aṁoeoin*, unwillingness; *ulcāc*, bearded, *aṁulcāc*, beardless; *gāp*, convenience, *aṁgāp*, affliction, distress.

Ān, or **an**, a privative, or negative, as *rioc̄t*, shape, or plight, *aṁrioc̄t*, evil plight; *mian*, desire, *aṁmian*, an evil or inordinate desire; *beapt*, a deed, *aṁbeapt*, an evil deed; *eolač*, skillful, *aineolač*, ignorant; *oligēac̄*, lawful, *aṁoligēac̄*, unlawful; *τrāč*, time, *aṁτrāč*, unseasonable time; *toil*, will, *aṁtoil*, ill will; *pō*, prosperity, *aṁpō*, adversity; *flačt*, a prince, *aṁplačt*, a tyrant; *c̄roioe*, a heart, *aṁc̄roioe*, a bad heart; *daoinē*, people, *aṁdaoinē*, evil, or wicked people; *uařal*, noble, *aṁuařal*, ignoble. **Ān**, or **an**, has also an intensitive power in a few compounds, as *aṁteap*, excessive heat; *an-þeap*, a great man; *an-ṁóp*, very great; *an-τraop*, or *an-řaop*, very cheap. This particle, however, seldom occurs in this sense in correct Irish works, in which it is generally used as a negative.

The particles **an** and **am** are called negatives in *Cormac's Glossary*, and there can be little doubt that they were always so used in the ancient Irish language, though **an** is now often used as an intensitive particle in the spoken language, as *τá an lá an-þuap*, the day is very cold; *τá an oib̄e an-ðopca*, the night is very dark (pronounced in some parts of Ireland as if written ānnă). But in *Cormac's Glossary*, **an** is distinctly called a Gælic negative, thus: *An, no am, i. oīultao Þaeoelge, aṁail pon gāb načt ocup c̄nnač*; *eim ocup aineim, nept ocup aṁnept*, “*An, or AMH, a Gælic negative, as NATH and ANNATH; EIMH and AINEIMH; NERT and AMHNERT.*”—See also the same Glossary, *voce An̄oan*, where **an** is called a negative: “*an fo oīultao.*” It should be here remarked, that these and all the other prepositive particles are made broad or slender, accordingly as the first vowel of the words with which they are compounded are broad or slender. In the Erse, or Scotch Gælic, as we learn from *Stewart's Gælic Grammar* (second edition, p. 142, note u), the “syllable *an* assumes three forms. Before a broad vowel or consonant it is *an*, as ‘anshocair;’ before

a small vowel, *ain*, as ‘aineolach,’ *ignorant*; ‘aindeoin,’ *unwillingness*; before a labial, *am*, or *aim*, as ‘aimbeartach,’ *poor*; sometimes with the *m* aspirated, as ‘aimhleas,’ *detriment, ruin*; ‘aimh-leathan,’ *narrow*.” This change from *an* to *am*, before a labial, never takes place in the Irish, as *beapτ*, a deed, *ambeapτ*, an evil deed.

Αιč, or **αίč**, has a negative power in a few words, as *αιέριογάð*, to dethrone; *αιέάοιρεάč*, a deposed chieftain; *αιέcléíreac*, a superannuated or denounced clergyman; *αιέlaoc*, a superannuated warrior, a veteran soldier past his labour. But it has usually a reiterative meaning, as *αιέβeoðum*, I revive; *αιέτéiòtē*, re-heated; *αιέoíòtē*, re-burnt; *αιέðeanam*, re-making, or re-building, *Ann. Four Mast.*, A.D. 1572; *αιέgeintē*, regenerated; *αιέgin*, such another, quasi *regeneratus*.

Αιρ, or **ειρ**, a reiterative particle, as *αιrioc*, restitution; *ειρειργे*, resurrection. But it enters into the composition of very few words.

Di, or **οίο**, a simple negative, like the Latin *di, dis*, as *οίceannam*, I behead; *οíomburióec*, ungrateful, unthankful; *οíombuan*, perishable; *οíomolam*, I dispraise; *οícoirgáe*, incorrigible, *Keat. Hist.*, p. 13; *οí-aipnēitē*, innarrabilis, *Leabhar Breac*, fol. 121, b; *οíotógluiòe*, impregnable, *Ann. Four Masters, passim*; *Book of Lismore*, fol. 114. This particle is also called a negative in *Cormac's Glossary*, *vocabus Dubac et Deimne*: **Di fo οíulteað**, “*DI for denying*.” In some few words it has an intensitive power, as *οíomóp*, very great: *do niat τpí pápa οíia n-οíubraicriði aili οímópá*, “they constructed three machines, by which very large stones might be cast,” *Id.*, fol. 122; *οíbfeirg*, revenge.

Do, when prefixed to adjectives, denotes *ill*, as *do-béapτ*, ill-bred, unmannerly; but when prefixed to passive participles, or the genitive case of progressive active nouns, it denotes difficult, or impossible, as *do-ðéanτa*, hard, or impossible to be done; *do-múmte*, indocile, or difficult to be taught; *do-ȝabála*, impassable, or difficult to be passed: *Doil τpiat na doípprið do-ȝabála*, “to go through the impassable doors, or openings,”

* *Ann. Four Mast.*, A. D. 1602; *ſíonémeó do-imceacca*, “an impassable sacred wood,” MS. Trin. Coll. Dubl. H. 2. 17. p. 123, col. *a*.

In *Cormac’s Glossary*, *voce Duac*, this is also called a negative: *Du*, *do*, *de* *fo viultað*, “*du*, *do*, *de*, for denying.”

Ei, or *ea*, a negative particle, which generally eclipses the initial consonant of the word with which it is compounded, if it admits of eclipsis, as *τρόαιρεας*, merciful, *έαστρόαιρεας*, unmerciful; *çialloa*, rational, *έιγçialloa*, irrational; *cóip*, justice, *έαγçóip*, injustice; *cpáibéeaç*, pious, *έαγçpáibéeaç*, impious; *ceannra*, meek, *έαgceannra*, *immitis*, *Leabhar Breac*, fol. 127, *b, a*; *τρομ*, heavy, *έαστρομ*, light; *doimín*, deep, *eurooimín*, shallow; *eurocta*, brightness.

This negative is written *e* in *Cormac’s Glossary*, *voce Eimain*: *e fo viultað*; “*E* for denying.” In the modern language it is written *ea* before a broad vowel, and *ei* before a slender one.

Eap, a negative, which is to be distinguished from the foregoing, inasmuch as it is always short, while the other is invariably long, and never has the *r*, except by accident. *Example*,—*Capatio*, a friend, *eapcapatio*, an enemy; *rlán*, whole, well, sound, *eapprlán*, sick, unhealthy; *eapairm*, unarmed.—*Book of Fermoy*, fol. 29. It does not often occur.

It is written *er* in *Cormac’s Glossary*, *voce Eript* et *Eren*, and called a negative: *Er fo viultað*, “*Es* for denying.”

Foir, or *fop*, an intensitive particle, as *foirimeallac*, exterior, external; *foirpleatán*, extensive; *foiraipe*, a watch, or guard; *foircoiméao*, a watch, *Ann. Four Mast.*, A. D. 1522; *foirneapt*, violence; *foirfaipe*, guard, watch; *foiréigean*, oppression; *αγ imipt foirneipt αγυρ foiréigin αρ Eirinn*, “exercising violence and oppression on Ireland,” *Keat. Hist.*, p. 138.

Im, or *iom*, an enhancing, or intensitive particle, as *iomagallam*, dialogue; *iomfuilimgiim*, I bear, or support; *imeagla*, fear; *iomlán*, whole, complete; *iomplán*, sound, whole; *imóiden*, shelter, defence; *iomcoiméao*, keeping; *iomcumðac*, a cover, or case; *imáro*, high; *imcumang*, narrow. It sometimes,

though rarely, means *about*, as imbaé, “a surrounding sea,” *Cor. Gloss. voce Imbaé*.

This particle is very frequently found in old manuscripts prefixed to words which make good sense without it, as meagla, fear, for the modern eagla; imoén, protection, for the modern oídean. *Example.*—Tabaip tam vo noem ppípait dom imoedagal, occup dom imoén, “give me thy holy spirit to guard and protect me,” *Leabhar Breac*, fol. 121, b.

Mí, a negative, as mípeídeam, unbelief; mí-náosúpéa, unnatural; mí-ćealmaine, an ominous presage; mí-ág, misfortune; mí-paé, ill success.

This particle is very much in use in the modern language, and when compounded with a word of which the first vowel is broad, it has been the custom with modern writers to introduce an o, to fulfil the modern rule of “broad with a broad,” &c., as míopát, ill success; but the ancients always wrote it mí.

Neam, or neim, a negative prefixed to nouns substantive and adjective, as neam-juim, neglect; neimnió, nothing; neam-ćlaon, impartial, unbiassed; neamcumpcuióée, immovable. It is also sometimes prefixed to verbs, as neam-ćuillim, I deserve not, as feapga na næm vo neam-ćuill, “who deserved not the anger of the saints.”—*Giolla-Iosa Mor Mac Firbis*, 1417.

In the Scotch Gaelic this is written *neo*, and it is pronounced in some parts of the south of Ireland as if written *nea*, as neam-juim, neglect; pronounced nea-juim.

In, or ion, when prefixed to passive participles, denotes fitness, or aptness, as mleigir, curable; a ouþræðar a leaga fpir naf bô gálap mleigir bai fap, “his physicians told him that it was not a curable disease he had,” *Book of Fermoy*, fol. 68; moéant, fit to be done; iontuigée, intelligible, to be understood; mriigée, “fit to be elected king,” *Vit. Cellachi*; mlaeig, in-calf; inmeapt, to be thought, or deemed; incperioée, credible. This prefix has nearly the same signification as the termination *bilis* in Latin, or *ble* in English.

The same idea is often expressed in old manuscripts by placing

the assertive verb *is*, or some particle which carries its force, before the passive participle, as *is cuimnígthe dia bup g-cúplaib*, “it is to be remembered by your champions,” *Battle of Magh Rath*, p. 124; *nac cuipre a g-contabairt*, “that it is not dubitable,” *Keat. Hist.*, p. 45.

O’Molloy says that this prefix *in* has the force of the Latin participle of the future in *dus*: “Particula autem *in* addita voculæ facit voculam importare participium finiens in *dus*, apud Latinos, *vt faciendus, vt hoc non est faciendum*, hibernicè, *ni bh-fuit ro inoeunta*.” *Grammatica Latino Hibernica*, pp. 99, 100.

So, or *soi*, when prefixed to passive participles, denotes *apt*, or *easy*, as *ro-agallma*, affable, easy of address; *roiséanta*, feasible. When prefixed to adjectives it denotes *good*, as *ro-čroisdeac*, good-hearted; *roicméalac*, of good family. It is the opposite of **do**, and hence we have so many words beginning with *r* and *d* forming opposites, as *rubairce*, virtue, *duibairce*, or *do cilce*, vice; *ronar*, happiness, *donar*, misery; *rolár*, happiness, *volár*, grief; *raisóibír*, rich, *daisóibír*, poor; *roineann*, favourable or good weather, *doineann*, bad, or unfavourable weather.

To the foregoing may be added the following monosyllables, which are seldom, if ever, used except as consignificant particles set before nouns, and sometimes before verbs, with which they generally amalgamate in composition.

Bis, or *bis*, *constant*, as *bisbh-áitreib*, constant habitation, *Visio Adamnani*; *bis-kuan*, ever-during; *bis-óileap*, ever loyal; *bis-eilpe*, constant inheritance, fee simple.

Com, *coim*, *con*, *coin*. The monosyllable *com*, or, as it is written before a slender vowel, *coim*, sometimes signifies *equal*, as *táis piad com ápo*, they are equally high; and at other times *so*, as *tá ré com h-olc rín*, it is so bad.—See *Conjunctions*. But it is also used in the same sense as the Latin particle *con*, as in *coimceangal*, connexion; *compocal*, a compound word; *coim-épuinn*, round, globular; *coimpeagað*, a union, or meeting;

coingeoicé, a confine, a boundary. It is sometimes a mere intensive particle, as coimeagáir, a series; comaltrom, fosterage; compámic dóib, "they came together," *Book of Fermoy*, fol. 23; coméuige, a covering; comróillpíusgád, to illuminate.—See *Battle of Magh Rath*, p. 112; comfogur, near, compar. coimneára, as iñ in τ-pleib ba coimneára dóib, "in the mountain next to them," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, a.

Daġ, deaġ, or veiġ. This word is decidedly an adjective, and the same as the Welsh *dha*, *good*; but it is never used except before its substantive. It is pronounced deáġ (the a long) in Connaught, and véaġ (the é long) in Munster, as deaġ-ðaone, good people; véaġ-þeap, a good man. In ancient manuscripts it is most generally written daġ, or daġ (without any mark of aspiration on the ġ), as in *Cormac's Glossary*, voce Aingel, daġtechtair, "bonus nuntius;" daġmáetair, "a good mother, *Id.*, voce ðuanano. It is explained as follows in the same work: daġ, i. mair, owoč, i. olc, ut owoč do owočaib, daġ do daġaib, "DAGH, i. e. good; DROCH, i. e. evil, as DROCH DO DROCHAIBH, DAGH DO DAGHAIBH, i. e. evil to the evil, good to the good.

Dwoč, or owoč, the opposite of daġ, bad, evil, as owoč-ēuap, an evil omen; owoč-júil, an evil eye; owoč-ȝníom, an evil deed; owoč-ȝíol, bad seed; cup ril i n-ðopoch-ȝethip, "sowing seed in bad soil," *Mac Conglinn's Dream in Leabhar Breac*. It is explained in *Cormac's Glossary* thus: owoč, i. cuč n-olc, ut eft, owochbean, no owochfeap, "DROCH, i. e. every thing bad, ut est DROCHBHEAN, a bad woman; DROCHFHEAR, a bad man.

En, or éin, *one*, as éinniō, one, or any thing; énen, one or any bird. This is in reality the word aon, or aen, one, or any; but some of the best Irish writers spell it én, or éin, when it amalgamates with the substantive.

Eap is sometimes intensive, as in eapȝábáil, capturing; eap-λamád, arraying; eaporlucat, opening.—See *Leabhar Breac*, fol. 127, b, a.

Fo, or fo, *under*, as foðaoine, underlings, the lower classes of

men ; *foigéagá*, under branches ; *foibáro*, an inferior bard, or poet ; *foéalam*, lower land, *Cor. Gloss.*, *voce Etaicé* ; *foéar*, slightly curling, as *folz foéar fóropóa*, “ slightly curling golden hair,” *Battle of Magh Rath*, p. 116 ; *feap fo-éana* *no éréig a fmíor*, “ a man worse than meagre [*under-meagre*] whom his marrow had forsaken,” *Teige Dall O'Higgin* in his *Satire on the O'Haras* ; *foimám*, subject ; *foimamuióte*, subjects.

Frič, or **frioc**, *against*, as, *friocébualao*, repercussion ; *fričeapt*, opposition ; *friocórgain*, a seeking, or regaining of plunder, or a counter plunder.—See *Ann. Four Mast.*, 1595, *et passim*.

Il, or *iol*, *many*, of the same power with the Latin *multi*, and the Greek *πολυ*, in compounds, as *ilpiancam*, “ I torture in various ways,” *Lib. Lecan*, fol. 246, b ; *ilcéapac*, of various feats ; *ioloánaç*, or *ilcéapac*, polytechnic, or skilled in various trades or arts ; *na h-ilbéaplaóa*, the various languages ; *iolcúin geac*, polygonal ; *ilomao*, very many ; *ilánmanna*, “ various names,” *Cor. Gloss.*, *voce Rót* ; *illáma*, various hands, or branches. This is sometimes, though rarely, used as a separate word, and placed after the noun substantive to which it belongs.

Oll, *great*, as *ollgúç*, a loud voice ; *ollgoéac*, loud voiced ; *oll-gníoma*, daring deeds.

Sic, or *rioc*, an intensitive particle, as *riocéfulang*, good temper, as of a sword or battle-axe ; *riéfulang a rámthaç*, the temper of their battle-axes ; *bailie rigða rómon* cu *rónnacaib riéárosa*, “ a regal, very large residence, with high enclosures”—*Book of Lismore*, fol. 190, b.

Tiuò, or *deoò*, *last, final* ; as *tiugláicé*, last days ; *tiugéflaiç*, or *deoò-flaiç*, the last prince, as *Sapocancapálur deoò-flaiç Aírapóa*, “ Sardanapalus, the last sovereign of the Assyrians,” *Book of Ballymote*, fol. 6 ; *tiugéflaiç Ulao i n-Eamain*, “ the last prince of Ulster who dwelt at Emania,” *Ann. Tighernach*, A. D. 332. *Deoglaí*, the evening, as *tic Fino do'n fuaç-bois deoòlaio co fuaipnic an colain cen ceno*, “ Finn came to the tent in the evening, so that he found the body

without a head," *Cor. Gloss.*, *voce Op̄c*; νεοόναυσέ, "the latter end of the night," *Leabhar Breac*, fol. 107. This prefix is never found in modern books or manuscripts.

To is frequently prefixed to verbs and verbal nouns as an intensive particle, as τοξιλαραῖτ, moving, or motion; τοσύρσα, resuscitation; τοξαιρμ, summons.

Ūp, υρ, εαρ, or αυρ, *noble*, and sometimes merely intensive, as ύπεροισθεαć, noble-hearted; ύπηργέαł, a famous story; ύπερφαć, the van, front, or very beginning; υρόαιρc, εαρόαιρc, or αυρόαιρc, illustrious, renowned; ύπ-άρo, lofty, very high.

To this list of prefixes might also be added several monosyllabic adjectives which are often placed before their nouns so as to form with them one compound word, as ceapt, just, or right; ceaptlář, the centre, or very middle; ceaptmeađon, the centre; ođ, entire, as ođgréip, entire submission; óđvılđenn, amnesty; ođvipe, full fine^a; ářv, high, as ářv-riđ, a monarch; ppim, chief, as ppim-eaglař, a chief church. Also the adverbs an, very; pō, too; móř, somewhat; rář, exceedingly, as an beař, very little; pō móř, too great; móř móři, somewhat [too] large, or rather large; rář-maič, exceedingly good. The substantive riđ, a king, is also often prefixed, in the modern language, both to substantives and adjectives, as riđ-řeap, a very good, or great man; riđ-maič, very good. The prepositions iđip, eiđip, or eadap, neim, before, and tūm, about, are sometimes found in composition in a few words, as eadap-řolap, twilight; iđip-đealbađ, distinction; etap-aiřneřip, a digression;^b iđip-míniusđađ, interpreta-

^a MS. Trin. Coll. Dubl. H. 3. ^b Leabhar Breac, fol. 107.
18. col. a.

tion, i. e. an interlined gloss, or explanation; *εἰδίηγλεος*, distinction; *εαὐαρ-ραπαθ*, separation; *πεμπάνωτε*, aforesaid; *τιμ-δλυαιρίμ*, I move round; *εαὐαρ-βαο-γάλ*, jeopardy; *εαὐαρνατε*, ambuscade; *εαὐαρ-τράτ*, dinner-time.

I cannot close these remarks on the prefixes, or consignificant particles, without laying before the reader the whole of what O'Malley writes on the subject:

"Huiusmodi complexorum, et semisimplicium alia construuntur ex duabus voculis quarum quælibet seorsim ab altera aliquid importat, ut *geallamh* de qua iam dixi, *geal* enim importat candorem, *lámh* verò manum, quæ sunt res diuersæ, adeoque tale complexum vocatur ab Hibernis propriè *comhphocail*. Alia verò non sic, sed construitur ex vna significatiua seorsim, et aliâ voce non significatiua seorsim ut *poigheal*. Construitur enim ex non significatiua po Hibernis *gneim phocail*, latinè *pars vocis compositæ*; huiusmodi autem iure dici possunt quasi seu semicomplexa, ijsque frequentissimè vtuntur Hiberni, ut *oathuine*, latinè *bonus homo*, *deighbean*, *bona fæmina*. Prima pars huiusmodi semicomplexorum, particula est nihil significans seorsim, iuncta autem substantiuo, aliquod importat peculiare. Et huiusmodi particulis inueni viginti nouem, nempè *an*, *am*, *aith*, *comh*, *dagh*, *deagh*, *oroc*, *do*, *di*, *eaf*, *eo*, *ecc*, *fel*, *fo*, *in*, *im*, *mi*, *nemh*, *op*, *phimh*, *pemh*, *ra*, *ro*, *riθ*, *tim*, *tar*, *tuath*, *up*, ut in sequentiibus *antrath*, *ainbhfeagach*, *aēgabail*, item *ainmhoheon*, *aith-eithead*, *comhthrom*, item *comhphocal*, *daghmhuintip*, *deigh-bean*, *orocúrchar*, *oitheagairg*, *omhuintip*. Item *omhuinte*, *oiochoirg*, *oibhfeirgeach*, *eafccairreap*, *earlante*, *eaocairgean*, *euccruaios*, *felghniomh*, *fealouine*, *foighele*, *foighlioncar*, *in-dheunza*, *comhphaothuighe*, *iombhualath*, *mioheunamh*, *micchiall*, *miochaitreap*, *neamhthriocairpeach*, *neimhghlic*, *opmaille*, *oirbheannach*, *ppimhchiall*, *ppiomhaothbharp*, *neamhphaoht*, *pemhpheachuin*, *pachaitreap*, *puchliroe*, *foighniomha*, *foigrathach*, *riθchealðach*, *riothrann*, *tromchuairt*, *tarcairniusgħath*, *tuathchlear*, *uirreal*, &c. Quarum particularum non quæuis,

sed quibusdam præfigi solent dictionibus, rariores autem sunt *ep*, *eo*, *eð*, *íth*, *tím*, *tar*, *tuath*, et *up*, vt *upgħpanna*, latinè *valdē deformē*: particula autem in addita voculae facit voculam importare participium finiens in *dus*, apud latinos, vt *faciendus*, vt *hoc est faciendum*, hibernicè in *bliðul* ro *inseunta*."—*Grammatica Latino-Hibernica*, pp. 96–100.

CHAPTER VII.

OF PREPOSITIONS.

THE number of simple prepositions, or short words unsusceptible of inflection, and used to express relations, does not exceed twenty-two; but there are many compound terms made up of these and nouns, which are used in a prepositional sense. A list of both shall be here given.

SECTION 1.—*Of simple Prepositions, their simple Meanings, and ancient and modern Forms.*

A, from. This frequently occurs in old manuscripts, exactly in the same sense as the Latin *a*, as *α glanpuieñib nα għnéine*, “from the bright beams of the sun,” *Battle of Magh Rath*, p. 112; and is used even by Keating, as *a h-Εipinn*, “out of Ireland:” *a Raċam*, “from Rahen,” *Hist. Irel.*, p. 129. In very old manuscripts, when preceding a word beginning with *l*, it becomes *al*, and unites with the noun, as *allebpaib Mancippech*, “from the books of the Monastery,” *Leabhar na h-Uidhri*.

Α, or i, in. This is generally written *i*, or *hi*, in old manuscripts, in which, when it precedes a word beginning with *l*, *m*, or *p*, it is written *il*, *im*, *ip*, or *hil*, *him*, *hip*, and amalgamates with the

noun following, as *na caintí po marbait* for *comairce h-Uí Suanaig hippor cupp*, “the satirists who were slain in violation of the protection of Ua Suanaigh at Roscorr,” *Leabhar Breac*, fol. 35, b; *illánm*, in hand; *illairgnib*, in Leinster; *immedon*, *in medio*; *ammuig*, outside (see p. 33); *rochraig Colam Cille Eclair* iarrachraim oirteighe Óreig, “Columbkille erects a church at Rachrainn [Lambay] in the east of Bregia,” *Id.*, fol. 16, b, a; *ogum illia, lia of leict*, “an ogum in the stone, the stone over the monument,” *Book of Leinster*, p. 25, b; *ar in libar gípp boi immanispi*, “from the Short Book which was at the monastery,” *Leabhar na h-Uidhri*; *ip in bliadain ippomarbat Diarmait pi Lagen*, “in the year in which Diarmait, king of Leinster, was slain,” *Marianus Scotus*, 1070.

AṄ, *at, with*. This is written *ic*, *iጀ*, *oc*, and *occ*, in ancient manuscripts, as *oc fóisceul gairciò do na fiancaib*, “teaching feats of arms to the heroes,” *Cor. Gloss.*, *voce Óuanano*; *cao do bēir luict in tarpta iጀ ranntuigao an fína ip na fiabhrúgaib gearrafa*, “what causes thirsty people to long for wine in the short fevers,” *Medical MSS.* by *John O'Calannan*, 1414; *ic glan-fionnigao*, “brightly shining,” *Battle of Magh Rath*, p. 112; *cuile pliab fil ic Belach Conglais i Laignib*, “Cuileann, a mountain which is at Belach Conglais in Leinster,” *Feilire Aenguis*, 24th *Novem.*; *po bai tpi bliadána déc ic a leigiuip*, *ocup a ménin ac pileao*, “he was thirteen years under cure, and his brain flowing out,” *Book of Lismore*, fol. 209. In combination with the article it often becomes *icon*, as *icon teniò*, “at the fire,” *Cor. Gloss.*, *voce Opc.*

AṄN, or *aṇṇ*, *in*. The form *aṇṇ* is always used before the article, and some writers are in the habit of separating the *r* from the preposition and prefixing it to the article, thus: *aṇṇ pan áit*, in the place, for *aṇṇ an áit*; but the *r* belongs to the preposition, not to the article, and should be connected with it in this as well as in *ip*, *leir*, or *riṛ*, *tréir*, and *iarr*.—See Syntax, rule 48. *Aṇṇ* is sometimes also used before the indefinite pronoun *gac*, as *aṇṇ gac áit*, in every place; but Keating, and the best writers of the seventeenth century, use the form *ann* before this

pronoun, as *ann gacá luing síob*, “in each ship of them,” *History of Ireland*, p. 48.

Ai, *on, upon, over*, anciently *fan*, which before the article becomes *fann*: as *Maelbresail, mac Flaino Lena boi fan fogairl*, “Maelbressail, son of Flann Lena, who was on plunder,” [i. e. a plundering], *Leabhar Breac*, fol. 35, b. But the form *an* also occurs in manuscripts of considerable antiquity, as *an Ultanib*, “on the Ultonians,” *Battle of Magh Rath*, p. 216. It also appears frequently in the *Book of Lecan*, as in the following quatrain :

Marcán díana : Dia no cháp,
Fa cheano an cléipeib Mumhan,
An fórbad daimhiaig co li,
Alobath iar m-buairí n-aithriú.

“ Marcan, the divine, who loved God,
Was head of the clergy of Munster,
On having finished churches with splendour,
He died after the victory of repentance.”

—Fol. 220, b, a, line 29.

In modern Irish and all Erse books, this preposition is written *an*, *air*, and it is pronounced in most parts of Ireland as if written *eip*; but *an* is not to be found in correct manuscripts, excepting as the combination of this preposition with *é*, him, which is *aip*, or *faip*, in the best manuscripts.

Ai, *out of*, Lat. *ex*. This is used generally before the article, as *ai na gaibh-íléibtíb*, “out of the rugged mountains,” *Book of Fenagh*, fol. 47, b, a. But it is often used without the article, as *ai gacá áit*, out of every place; *ai a céann péim*, out of his own head; *ai mullaic an tigé*, from the top of the house. It is always used in connexion with verbs of motion or taking away.

Dap, *by*. This is used for swearing, in the modern language, as *dap mo láimh*, by my hand; and is to be distinguished from *tar*, or *tar*, beyond,—which see.

De, *off, from, of*. The prepositions *de* and *do* have long been

confounded together, both being often written *oo*.—See *Stewart's Gaelic Grammar*, second edition, p. 129, and *Haliday's*, p. 105. Throughout the county of Kilkenny, however, they are used as distinct words, having opposite meanings; the form *oe*, meaning *of, from, or from off*; and *oo, to, or for*, as *bain géag oe épnann*, take a branch *from, or off*, a tree; *éuit uball oe bárr na géige*, an apple fell *off* the top of the branch: *tóig ruap oe'n talam é*, lift it up *off* the earth; *tabair oo Óthomnallé*, give it *to* Daniel; *coiméac oo Óthúrpmaio é*, keep it *for* Dermot, or Jeremy. But in West Munster, Connaught, and Ulster, the form *oe* is totally unknown, and *oo* is employed to express both the relations of *from* and *to*, except in its amalgamation with the pronoun *é*, when it becomes *oe*, i. e. *off*, or *from him*, as *bain oe é*, take it from him; and the above sentences are written, by the Irish scholars of those regions, *bain géag oo épnann*; *éuit uball oo bárr na géige*; *tóig ruap oo'n talam é*, &c. The form *oe*, however, is frequently found in the oldest manuscripts, as *íp rí ro in chaillech cupoerig oe Láiginib*, “this is the celebrated nun of the Lagenians,” *Feilire Aenguis*, in *Leabhar Breac*; *oe deipg op*, “of red gold,” *Battle of Magh Rath*, p. 70; *ocur po gao' cuch de fíreub Epeno a n-dreacht oe'n bpethemnai*, “and each of the men of Ireland took his own share of the judicature,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358. It is sometimes written even *oi*, as *clap oi licc logmair*, “a board of precious stones,” *Tochmarc Etaine*; *Fiaacc fino oi Láiginib*, “Fiaacc the fair, one of the Lagenians,” *Book of Armagh*, fol. 18, *a*, 2.

Oo, to, and sometimes from, off, of.—See **De**. It is used in manuscripts of considerable antiquity for *oe, of, off, or from*, as *milí oo milib na n-aingeal ag tímpeacht oo'n choimhde*, “millia millium angelorum ministrabant ei,” MS. Trin. Coll. Dubl. H. 2. 15. It is sometimes written *ou* in very old manuscripts, as *ou Patpice*, “to Patrick,” *Book of Armagh*, fol. 18. **Fiaò, before.** This is altogether obsolete in the modern language, and the compound prepositional terms, *a b-fiaònairé*, or *or comair*, used in its stead.—See Sect. 3, **Fiaò**.

Fa, fo, or faoi, under. Generally written *fa*, or *fo*, in old manuscripts. *Example*,—*Fo mírtaibh úire imárhoa*, “under high mounds of earth,” *Cor. Gloss.*, *voce Þarpe*; *fá a ḥraigheib*, “under his feet,” *Battle of Magh Rath*, p. 294; *fo focláóibh talman*, “under subterranean vaults,” *Book of Lismore*, fol. 209. This is pronounced *fé* in the south of Ireland, but *faoi*, or *faoi*, in the north and west.

Stewart thinks that *fa* is a different preposition from *fo*, or *fuidh*, the former signifying *upon*, the latter *under*.—*Gaelic Grammar*, 2nd edit. p. 128. But there can be no doubt of their being the same preposition, though sometimes having very different idiomatic meanings. We might as well conclude that *le* and *pe* were different words, for we sometimes find *le* to mean *with*, and sometimes *from*.

Þan, without. This is generally written *cen* in old manuscripts, as *cphano gae cen iapn faip*, “the shaft of a spear without any iron upon it,” *Cor. Gloss.*, *voce Þarpe*. It is also written *can*, *cun*, and *gen*, and is sometimes used as a negative, as *cen a blaðað*, not to break it; *gán a þeit*, not to be.—See *gán* in Section 3.

Þo, to, till, together with; Lat. cum. This is written *gur* before the article, and in ancient manuscripts *co*, *cu*, *cup*, as *co n-etc-* *pocta gréine*, with the brightness of the sun.—See *go* in Section 3.

1.—See *a*. Before the article it becomes *i*, as *leaga cniorthail ap n-a n-eacap i* in *frainigio*, “stones of crystal being set in order in the ceiling,” *Book of Lismore*, fol. 156.

Iap, after. Before the article it becomes *iapp*. It is generally used before verbal nouns, as *iap n-deanam*, after doing, or making. But it is sometimes used before common substantives, as *iap n-ðilinn*, after the deluge; *iapp na gníomhaib ri*, “after those deeds,” *Keat. Hist.*, p. 69.

Ioi, or eadair, between, Lat. inter. Is generally written *i**oi*, or *etar*, in old manuscripts, as *i**oi* *fiwu ocu* *mná*, between men and women; *i**oi* *flaísib*, among princes.—See *Battle of Magh Rath*, pp. 66, 168, 246.

Im, *about*. In old writings it unites with the article, and both become immon, or imon, as *fnáithi immon mép ar neam do'n luoán*, “a thread about the finger next to the little finger,” MS. Trin. Coll. Dubl. H. 3. 18, p. 376, b.—See um.

Ce, or *pe*, *with*. This becomes leip, or pi, before the article. In ancient manuscripts it is written generally fpi, and before the article fpi, as *ocur aibert fpi Congal Clæn fpi a óalca Férim*, “and he said to Congal Clæn, to his own foster-son,” *Battle of Magh Rath*, p. 24; *po epiq in riq do feiréan páilti fpi na riðu*, “the king arose to give welcome to the kings,” *Id., ibid.* It is also sometimes written pa, as *ic beirt ri pa Gobán*, “she said to Goban,” *Vit. Moling*. Ce is the only form of this preposition now used in Ireland in the spoken language, though pe is found in most modern books and manuscripts. It is pronounced lē (short) in the south of Ireland, and lé (long) in Connaught, and is marked as long throughout the copy of *Keating's History of Ireland*, made by John Mac Torna O'Mulconry, who was a native of the county of Clare.

Map, *like to, as*. This is sometimes placed before verbs, as map a néapfá, as thou wouldest say ; *dúppann map taoi a Óhún na Sciath*, “alas for thy state O'Dun na Sciath,” *M'Cosey*. In this situation it must be regarded as an adverb. But that the ancients considered it a preposition appears obvious from their placing the nouns influenced by it in the dative or ablative, as map trén-féapai'b, “like unto mighty men,” *Battle of Magh Rath*, p. 152. This preposition is written mup by O'Malley in his *Lucerna Fidelium* throughout, and is so pronounced in Meath and Ulster, but this form is not found in the more correct manuscripts.

O, *from*. This is constantly used in the ancient and modern language; but a is sometimes substituted for it in ancient writings, as a h-Eipinn, out of Ireland.—See a and ó, Sect. 3. It is sometimes made ór before the plural article, in some parts of the south of Ireland, as ór na feapaib, from the men; but this is corrupt.

Or, or uar, *over*. This is never used as a simple preposition in

the modern language, the compound ór cionn being always used in its place ; but it is of constant occurrence in ancient manuscripts as a simple preposition, governing the dative or ablative, as ór eannaiḃ a n-apm, " over the points of their weapons," *Battle of Magh Ragh*, p. 198 ; ḡnír ταιτνεám na ḡréne ic ḡlan-ṛoillriuġaō ór bóro-imliḃ in beaċa, " the delightful disc of the sun brightly shining over the borders of the earth," *Id.*, p. 112 ; baðuġ Muirchertaiġ, mic Ċapca, a telcuma pína, ariċe Scáma a mullach Cletiġ, uaq ħoino, " the drowning of Muirchertach, son of Earca, in a puncheon of wine, on the night of All-hallows, on the top of Cletty, near the Boyne," *Ann. Tighernach*, A. D. 534. This entry is given in the *Annals of Ulster*, in Latin, by the original compiler, thus : " *Dimersio Muirchertaig, filii Erce, in dolio pleno vino, in arce Cleteg supra Boin.*"

Ré.—See *Le.*

Ré, or ria, before the article, becomes riap, or riép. Now obsolete, though used by Keating and others, in the middle of the seventeenth century.—See Sect. 3.

Seac, *past, by, besides.* This, which is usually written peċ in ancient manuscripts, is obviously cognate with the Latin *secus*. It is still in common use, and has two meanings, viz. *besides, beyond.* In parts of the county of Kilkenny, it is pronounced peacúp, which is very like the Latin *secus*, as iż olc an peap é peacúp mię, he is a bad man compared to me ; but it is peac in most other counties.—See Sect. 3.

Tar, *over, across, over, above.* This is written τar before the article ; and in ancient manuscripts τap, τapp.—See Sect. 3.

Tré, or τriā, *through* ; written τrép, or τriap, before the article. This is still in common use, but pronounced in the south of Ireland as if written τri ; and in Connaught, and parts of Thomond, τriɔ ; but in Connaught more generally p̄riɔ. But it is never found written p̄riɔ in any correct manuscript ; nor τriɔ, except when it amalgamates with the pronoun é, him, when it becomes τriɔ, i. e. through him.

Um, or im, *about.* This is evidently cognate with the old Latin

preposition *am*, and the Greek *από*. In old manuscripts, when this is followed by the article, they amalgamate, and are written *imán*, *imon*, as *τρί γλεαντά imon pliab*, “three glens around the mountain,” *Book of Lismore*, fol. 207; *do ponao piȝtech pó-móř aigí imon tippat*, “a very large royal house was built by him around the well,” *Id.*, fol. 209; *tauçat a láma a n-éimpecht' mon cloich o'a tappairg*, “they brought their hands together about the stone, to draw it,” *Id.*, fol. 219, *a*.

For the forms which these simple prepositions assume, when combined with the pronouns, see Chap. IV. Sect. 7.

SECT. 2.—*Of compound, or improper Prepositions.*

These prepositions, like the English prepositional phrases, *on account of*, *in regard of*, *with respect to*, are made up of the simple prepositions and nouns. Their meanings might, therefore, be considered as self-evident to one knowing the significations of the simple prepositions, and the nouns to which they are prefixed, which would render it unnecessary to give any list of them in this place. But it happens that some of the nouns used in forming them have been long obsolete, and that the meaning affixed to the prepositional phrase is often such as could not be directly inferred from the separate meanings of each word; it is, therefore, thought necessary to give a list of them here, with their most usual meanings.

Α b-fail, *near*, *in the vicinity of*. This is of frequent occurrence in the Irish Annals, but is now obsolete in the spoken language.
Α b-pappaò, *together with*; *in comparison with*: from α, in, and *pappaò*, company.

- Α **á-piásónaip̄e**, *in the presence of*: from α, in, and **piásónaip̄e**, presence.
- Α **á-počaip̄**, *with, together with, along with*: derived from α, in, and **počaip̄**, company, or presence, a substantive now obsolete.
- Α **á-g-ceann**, or α **á-g-cionn**, *at the end of*: from α, in, and **ceann**, a head^c. It also means in the direction of, as *pō gáib̄r̄at pompa i ceann Mairtine Mumcm*, “they passed on towards Mairtine, in Munster,” *Book of Lismore*, fol. 176, *a, a*.
- Α **á-o-taoib̄**, *of, concerning; with respect to; with regard to*: from α, in, and **taoib̄**, side, direction.
- Α **á-g-coinne**, *against*: from α, in, and **coinne**, meeting.
- Α **á-láteip̄**, *in the presence of*: from α, in, and **láteip̄**, spot, presence.
- Α **á-leit̄**, *to the charge of*: from α, in, and **leit̄**, side, part.
- Α **á-maille**, *with, together with*: sometimes **maille le**.
- Α **meaḡ**, *amongst*: from α, in, and **meaḡc**, mix.
- Α **n-aḡaiò**, *against; in opposition to; in the face of*: as *aḡ cup a n-aḡaiò na pírinne*, opposing the truth. From α, in, and **aḡaiò**, face, or front.
- Α **n-oáil**, *in the meeting of*; α **g-comoáil**, *in the rencounter of*: derived from α, in, and **oáil**, meeting.
- Α **n-oiat̄**, or α **n-deaḡaiò**, *after*: from α, in, and **oiat̄**, end, a substantive; now obsolete.
- Αρ **aḡaiò**, *forward*: as *tá ré aḡ dul ar aḡaiò*, he is progressing, or improving. From **ar**, on, and **aḡaiò**, the face, or front.
- Αρ **amur**, *towards*: from **ar**, on, and **amur**, aim, approach, attack.

^c Stewart says that “there is in Gælic a noun ‘cion,’ or ‘cionn,’ signifying *cause*, which occurs in the expressions, ‘a chionn gu,’ because that, ‘cion-fath,’ *a reason, or ground*. But this word is entirely different from ‘ceann’ [*head*], *end, or top*.”—*Gælic Grammar*, 2nd edit. p. 133, n. 9. But Stewart is decidedly wrong in supposing these to be two dif-

ferent words, for the fact is, that **ceann**, *a head*, which is often written **cinn**, **cino**, and **cionn**, in Irish, is often figuratively used to denote *cause, account*; and the Irish even, when speaking English, in those districts where the Irish language is forgotten, use the phrase, “*on the HEAD of it*,” to signify *on account of it*, or *by cause or reason of it*.

Ap béalairb, *before, in front; in preference to*.—See *Ann. Four Mast.*, A. D. 1019, 1583; gontar nech via muintir ap a béalairb, “let one of his people be wounded before his face,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Ap bun, *on foundation, established*: cuip ré ap bun é, he established it.

Ap-ceann, *for, in conjunction with*: ap a g-cionn, meeting them.

This is generally written fop omo in ancient manuscripts.

Ap cúlaib, or ap g-cúl, *behind, back*: cuip ap g-cúl, put back, abolish. From ap, on, and cul, the back.

Ap fáo, *in length; throughout; entirely*: from ap, on, and fáo, length.

Ap feadó, *throughout*: from ap, on, and feadó, space.

Ap fuo, *throughout*: from ap, on, and fuo, now obsolete.

Ap fágáit, *on pretence*: from ap, on, and fágáit, shadow.

Ap pon, *for the sake of, on account of*: from ap, on, and pon, sake.

Co nuigé, or go nuigé, *until; so far*.

Chum, or oo chum, *to, unto, for the purpose of*. Sometimes used for the simple preposition oo, to, after a verb of motion.

D'eip, *after*: from de and éip, now obsolete.

D'ionrraiġiō, *towards*: from oo, to, and ionrraiġiō, approach.

Doočum, *towards*: i n-doočum, Id.—*Ann. Four Mast.*, A. D. 1233.

Do réip, *according to*: from oo, to, by, and réip, will, accord.

Fo ḍaigín, *towards*.

Do nuigé, *until; so far*.

Do o-tí, or go foicé, *to, unto*: as cuaidh ré go o-tí an áit rún, he went to that place, for cuaidh ré gur an áit rún, or cùm na h-áite rún.

Le h-agairó, *for the purpose of*: from le, with, and agairó, face.

Op cionn, *overhead, over*.

Tap cean, *besides; for the sake of*.

Tap éip, *after*.—See D'eip.

Tímceall, or a o-tímceall, *about*. Tímceall, which is a substantive denoting circuit, ambit, is generally pronounced as if written tímploll, or tímmpull.

Several other compound prepositions, or rather phrases, are of a prepositional nature, but their meanings are generally manifest from the simple prepositions, and the nouns which enter into their composition. In parsing, each word should be construed according to its class ; but the learner should note the prepositional sense of the whole phrase.

SECTION 3.—*Of the simple and idiomatic Meanings of the Prepositions.*

It seems desirable to give in this place examples of the idiomatic applications of the prepositions : first, because these idiomatic meanings would become almost unintelligible, if the language ceased to be a spoken one ; secondly, because the idiomatic meanings of the prepositions are not fully indicated in any Irish dictionary, and present almost insuperable difficulties to such as attempt to study the language.

A, from.

This preposition is not used in the modern spoken language, but it occurs in ancient manuscripts, and even in the works of Keating and other writers of the seventeenth century, in the same sense as *o*, from, or *ar*, out of, as *oo níbriod Cárthach a Rathain* *go lior móp*, “St. Carthach was banished from Rathain to Lismore,” *Keat. Hist.*, p. 129; *a g-cup a reilb a pean*, “their having been driven from the inheritance of their ancestors,” *O’Daly Cairbreach, in Elegy on O’Donovan*, 1660; *an obairri oo tappang a Laoim a n-Ógáevilg o’Eoin O’Callannán*, “this work was translated from Latin into Irish, by John O’Callanan,” *Old Medical MSS.*, finished A. D. 1414.

When the following noun begins with a vowel, an *h* is prefixed to it, to prevent an hiatus, as *a h-Éipinn*, “from Ireland,” *Keat. Hist.*; *a mac o'moarbað a h-Éipinn gan foðaino*, “her son was expelled from Ireland without reason,” *Book of Fermoy*, fol. 89.

A, ann, annr, i, iþ, in.

This corresponds with the Latin *in*, and the Greek *εἰς*, *ἐν*, and commonly marks the term of rest, or the state in which a thing is: *a v-tið*, in a house; *ann gac áit*, in every place; *annr an m-baile*, in the town, or at home; *i fuðomán iþpinn*, “in the depths of hell,” *Book of Lismore*, fol. 47, b, b; *ap na toðailt le fonrupa iþ in g-cloic*, “being cut in the stone with a chisel,” *Ann. Four Mast.*, A. D. 1545.

After a verb of motion it denotes *into*, as *cuaid pe aþteac iþ an við*, he went into the house; *iac n-a róð i g-clocaib*, “after being converted into stones,” *Book of Lismore*, fol. 47, b, b.

Sometimes, though rarely, it means *upon*, as *a mullað in čnuic*, “on the top of the hill,” *Id.*, fol. 155; *a mullað an viðe*, on the top of the house. But *ap* would express the relation more distinctly in these instances.

For, or *in recompense for*, as *cac pob i n-a čin*, “the thief [is to be given up] for his crime,” *Cor. Gloss., voce Moȝ Eime*. This meaning is still in common use, as *taðaþfaid pe visol ann*, he will give satisfaction for it, or he will suffer for it.

When compounded with the possessive pronouns, and the personal pronouns joined with the verb substantive *táim*, *bim*, *fuilim*, it denotes existence generally, or existence in a certain state, as *ní fuil a leirero ann*, such does not exist; *an b-fuil pe ann?* Is he there? *tá pe 'n a eaþbog*, he is a bishop, literally, he is *in his* bishop; *tá Crioðer 'n a Ðhia aður 'n a ðuine*, Christ God and man; *do ńrið go þaðe 'n a teine ap deaþg-lapað do ńraðo Ðé*, “because she [St. Bridget] was a red-glowing fire from the love of God,” *Keat. Hist. Irel.*, in the reign of Oilioll Molt.

Að, anciently ac, ic, ið, occ, oð, at.

It is cognate with the English *at*, and the Latin *ad*; it marks

the relation of contiguity, and is generally used with a verb of rest, as *bí ré agh an doorá*, he was at the door; *rá ré agh bun an énuic*, it is at the foot of the hill; *i con teniò*, “at the fire,” *Cor. Gloss.*, *voce Opc.*

By reason of, as *ní éluinim focal uair agh topann an eafta*, “I hear not a word from thee, *for* [i. e. on account of] the noise of the cataract.”

Of, having a gen. plural force, when compounded with the pronouns *inn*, *iib*, *iarr*, as *gacá aon aguinn*, each one of us; *gacá duine aca*, each man of them. It is curious that *agh* never has this meaning in its simple state.

Denoting relation of possession, like the dative case in Latin, when the verb *sum* is put for *habeo*, as *ta óp agham*, I have gold; literally, gold is to, or with me, *aurum est mihi*; *ní fuit a phig aige*, he knows it not; literally, its knowledge is not with him; *fiafraigir an cléipeac síob an maoëla do bí aca*, “the cleric asks of them whether it was cakes they had,” *Vit. Coemgeni*, MS. Trin. Coll. Dubl. H. 4. 4.

When prefixed to a verbal noun, they form an expression equivalent to the present, or active participle in other languages, as *agh bualaò*, striking; literally, a’ striking, or at striking. This idiom is exactly like the English, a going, a hunting; which was anciently *on going*, &c.

Aph, anciently pop, popp, on, upon.

It seems to be cognate with the English *over*, the Saxon *ofre*, but always expresses the relation of contact and higher position, like the English *on*, as *ap mullaç an t-rléibe*, on the summit of the mountain; *popp tecmáip oculi vingna na caerpaç*, “on the wall and tower of the city,” *Siege of Troy*, in Trin. Coll. Dubl. H. 2. 15. p. 131, line 5; *popp in cláip*, “on the board,” *Tochmarc Etaine*; *popp a glúinib*, “on his knees,” *Ann. Four Mast.*, A. D. 1602; *popp na tibraomib*, “on the wells,” *Cor. Gloss.*, *voce Anna*; *Oilill Flannbeg pop Mumain an mbuiò rìn*, “Oilill Flannbeg was king over Munster at that time,” *Id.*, *voce Mođ Eim*; *ap bpu Nitha*, “on the bank of the [river] Nith,” MS. Trin. Coll. Dubl.

H. 3. 17. p. 1; *போ க்ரு மாரா நிச்த*, “on the brink of the Iccian sea,” *Cor. Gloss.*, *voce மாக் கீமே*; *அப் நா மாராச்*, on the morrow; *அப் அ லாம் க்லி*, “on his left hand,” *Keat. Hist.*, pp. 94, 115; *வோ ஹோலொ அப் போயில் நாரோன் ஒ*, “she was fed on the flesh of infants,” *Id., Preface*; *தாபைர் ஏஜாஷ் ஓப்ரா*, face them.

It is sometimes used instead of *உப*, to denote an oath, as *அப் மோ லாம்*, by my hand; *அப் ம’ போகல்*, upon my word.—See *ஓப்*.

It must sometimes be rendered in English by *in*, *into*, as *அப் நீாம்*, in heaven; *அப் மாரோன்*, in the morning; *அப் வோருவிதோச்ச*, in exile; *அப் மோ குமார்*, in my power; *அப் ரெய்ல்*, in the possession: *வோ ட்ரா ஓப்சே கிமின் போ ரெய்ல் காபுட் வோ கோர்ப்பி முச் ம்-ங்ரேச்னு*, “there was then a beautiful dog in the possession of a friend of Coirpri Musc in Britain,” *Cor. Gloss.*, *voce மாக் கீமே*; *அப் போன் அப் வா*, “to divide it into two [parts],” MS. Trin. Coll. Dubl. H. 3. 17. p. 653.

It must be sometimes rendered in English by *under* and *of*, as *அப் ர்ஜாச் அ கீர்த் ன-அ பிளி*, “under the pretence of being a poet,” *Keat. Hist.*, p. 7; *அப் ராங்காஸ்*, under shelter; *புலிங்கேய் அப் ராஷ்ட்ராஸ்*, “*in laboribus patientissimi*,” *Id.*, p. 14; *அன் டான் பா* கோர்பாச் சீ அப், “when she was pregnant of him,” *Id., ibid.*

When following the verb *கீர்ப்பும்*, it denotes compulsion, cause, or inducement, as *துக் அப் மீகேன் கூி ராகில்லி வோ லீகேன் ஏகுப் அ மீகேன் பெம் வோ டாபைர்*, “he induced him to put away O'Reilly's daughter, and marry his own daughter,” *Ann. Four Mast.*, A. D. 1365; *துக் கோலம் அப் தாகோதீன் வோச் வோ டாபைர் போ ஏபி வோ ஸ்கான்லான்*, “Columb caused Baithenus to give Sgannlan a drink thrice,” *Keat. Hist.*, p. 126.

It denotes claim of debt, when joined with the verb substantive, as *ஏ அப்ரெஸ் ஏகம் அப்*, he owes me money; literally, money is to me *on him*; *ஞன் அன் தொபுமா வாக்ராஸ் ஓப்ரா*, “not to demand the Borumean tribute of them,” *Id.*, p. 115.

When coming after verbs of asking, requesting, or beseeching, it is rendered by the English *of*, as *துவிஓம் ஓப்*, I beseech thee, or implore of thee; *இற்றை மோலிங் மாஷ் பேக்லேரா போ பிங்கின்*, “Moling asks of Finghin a place for a church,” *Vit. Moling Luachra*.

When coming after verbs of excelling, or conquering, it denotes *over*, *above*, as *in̄ḡion áluinn do éin ap m̄náib a coṁam̄ripe a* δ-ερυτ̄ εγυρ a γέιμ, “a beautiful damsel who excelled [*went over*] all the women of her time in personal shape and beauty,” *Keat. Hist.*, p. 78, see **Dō**; *nūg pe buaiō opm*, he overcame me; *buaiō pe op̄t*, he excelled, or exceeded thee.

When set before a verbal or abstract noun, it has the same force as *in*, as applied in such English phrases as *in motion*, *in action*, as *ap riubal*, in motion, *Keat. Hist.*, p. 79; *ap foluamain*, a fluttering; *ap cnīc*, trembling; *ap fnáim*, afloat; *ap marcuīdeac̄t*, a riding; *ap euloō*, in elopement; *ap teīceac̄t*, on flight; *ap aēc̄tōe*, in use; *ap valtačar*, in fosterage; *rop̄ megr̄aō*, a feeding on acorns, *Cor. Gloss.*, *voce Mōg Eime*; *ap veoruīdeac̄t*, in exile, *Id.*, p. 73; *ap marc̄am*, alive, in existence, *Id.*, p. 114; *ap deap̄g-larac̄t*, red-flaming.

When coming after verbs of guarding, keeping, protecting, saving, and others of a similar analogy, it denotes *against*, as in the following passage in the Hymn of St. Patrick in the *Liber Hymnorum*: *reiāth D̄e dom̄ v̄tin̄, rochraite D̄e vomm̄ anuoul̄ ap intleouib̄ demna, ap afraigheib̄ duailchet, ap ipnecht̄ib̄ aicn̄i, ap cech noume mioū t̄hr̄apt̄ar̄ v̄am*, “may the shield of God protect me, may the host of God defend me *against* the snares of demons, *against* the temptations of vices, *against* the inclinations of the mind, *against* every man who meditates opposition to me;” *ap zeomannac̄b̄ ceča bliac̄ona*, “*against* the diseases of each year,” *Cor. Gloss.*, *voce Ðelltaine*; *coim̄et ap fuac̄t*, “a defence against the cold,” *Id.*, *voce Culpait*; *da δ-caom̄na ap v̄linn*, “to protect them *against* the deluge,” *Keat. Hist.*, p. 28; *ap é leigear̄ fuair̄ Caicher̄ sr̄aoi v̄oib̄ ap éol na mupouc̄ann ceip do leiḡac̄t na δ-cluac̄aib̄ go nač clois̄oir̄ ní óe*, “the remedy which Caicher the Druid got for them *against* the music of the Syrens was to melt wax into their ears, so that they could not hear any of it,” *Id.*, p. 48; *ap l̄orcaō v̄aiḡi, coipt̄ feāma do c̄ognam̄ ocar̄ a rūḡ do f̄lugaō*, “*against* the heart-burn; to chew the bark of the alder, and to swallow its juice,” *Old Med. MS.* 1352; *taūg Colam Cille fa deapa ann r̄in̄ t̄p̄i naoi δ-ceolám do buain ap Chonall*, “then

Columbkille ordered that thrice nine small bells should be rung against Conall," *Id.*, p. 124; *bíasáir* *raor* *ar* *an* *m-baor*, "they were free from death," *Gallagher's Sermons*.

When set before the patient it connects it with the noun denoting the passion, or object which causes the suffering, as *ta eagla opm*, fear is upon me, i. e. I am afraid; *ta ocpair opm*, hunger is upon me, i. e. I am hungry; *bí náipe aip*, shame was upon him, i. e. he was ashamed; *ta fuacéit oppainn*, cold is upon us, i. e. we are cold; *cúip ré rólapr ap mo époisde*, he put joy on my heart; *teac do lopeao áip*, to burn a house on him, i. e. to burn a house, he being in it, *Ann. Four Mast.*, *passim*; *taugao leat-ainnm aip*, a nick-name was imposed upon it; *an céuo ainnm taugao ap Ériuinn Inip na b-fíodhbaod*, "the first name given [imposed] on Erin was *Inis na bhfiodhbaodh* (i. e. the island of the woods)," *Keat. Hist.*, p. 21; *cúip an glap ap an doirap*, lock the door, literally put the lock on the door; *nocta paibe ap doimén duine fa luigé ap luict* *Aéa cliaet iona Mac Murchaoda*, "there was not in the world any one more hateful to the people of Dublin than Mac Murrough," *Id.*, p. 126; *ta fuat agam aip*, I have hatred for it, i. e. I hate it; *ta gráo agam opz*, I have love for thee; *ta meap móp agam opz*, I have a great regard for thee; *ná bpír an batra rín opm*, do not break that stick upon me, meaning, do not break that stick, I being the owner, and loser in case of its being broken.

It sometimes denotes *on*, or *at*, when set before the name of a trade, art, craft, game, or musical instrument, as *ag imipt ap cláirírig*, playing upon a harp; *am marc-re em*, ol Eochaidh, *fop riachill*, "art thou good, said Eochaidh, at chess," *Tochmarc Etaine*.

It has also various other meanings, which cannot be easily reduced to rules, as will appear from the following examples :

Of, or *concerning*, as *cúala mé tráct aip*, I heard talk of him.

To, or *for*, as *an fpeagna ceudna do bheirim ap gacé fghél vá g-cuiplionn ríor ap an b-fem*, "the same reply I make to every story which he sets down concerning the Fenians," *Keat. Hist.*,

p. 11. In this sentence we have an example of the two meanings of *ap* just mentioned, namely, *to* and *concerning*.

Of, or among, as *gabair Cormac aȝ poinn na n-uball pop [.i. ameairð] mat̄ib Múman*, "Cormac proceeds to divide the apples among the chiefs of Munster," *Keat. Hist.*, p. 143; *Þo þannáð an éuio oile do'n feoil ap an g-comóðil*, "that he used to distribute the rest of the flesh amongst the assembly," *Id.*, p. 5; *baoi t̄ra an Cormac po ap na moȝaib ba h-eagniðe dár ȝab Eire ne piam*, "this Cormac was amongst the wisest of the kings that governed Ireland," *Id.*, p. 90.

To, or meeting to; *carab opm iao*, I met them; *taþla rluag móp oppa*, "they met a great host," i.e. *multitudo magna occurrit illis*. The preposition *do* is often used in this sense, *q. v.*

For the sake of: for the modern *ap pon*: *ap i po fulong móp maþtra ap Ðhia*, "it is she that suffered great martyrdom for the sake of God," *Irish Calendar*; *beip lat meiri, op in clám do'n eclar ap Ðhia*, "bring me with thee, said the leper, to the church, for the sake of God," *Vit. Moling*; *po ȝréig cec van ap ðicðaæct*, "he forsook every profession for piety," *Amhra Cholaim Cille*; *iacn o-tþréigceað a niȝe ap ȝleipceaæct*, "having resigned his kingdom for the priesthood," *Ann. Four Mast.*, A. D. 729.

Opposition to, prevailing over, as *ta ré aȝ cup opm*, he is opposing me, or it is afflicting me; *cpeao ta opz*, what ails thee; *cpeao ta uippe*, what is to do with her? i. e. what is it that ails or afflicts her? *o'eagla go naðao acca oppa*, "lest they might prevail over them," *Keat. Hist.*, p. 33; *da n-deaðao aȝao ap na Collaib*, "if thou shouldst prevail over the Collas," *Id.*, p. 100.

For, or in respect of. It is very frequently used in this sense in the ancient and modern language, as will appear by the following examples: *Ní fuil a leit̄eo beo ap olcær*, there is not such another for badness living; *ap ve að beaþta Ðaði ppur*, i. e. *ap ðaði a ȝaþaltair agur a lámaig*, "he was called Dathi, from the expertness of his attack and shooting," *Tribes and Customs of the Hy-Fiachrach*, p. 20, and *Keat. Hist.*, p. 110. The following verses, containing some emphatic examples of this meaning of *ap*:

Αρ ḡrάō, αρ uamān, αρ fuač,
 Ήa beir,—bí aο b̄eireis̄eam̄ neam̄-luat̄,—
 Ópreat̄ náp̄ éoir, A' Óhonnchád̄ óuιt̄,
 Αρ c̄om̄éat̄ib̄ óip̄ ná aρguit̄.

“ For love, for fear, for hatred,
 Do not pass,—be not a hasty judge,—
 A sentence which would not be right, O'Donnchadh, for thee,
 For bribes of gold, or silver.”

—*Ode to the Earl of Thomond, by Teige Mac Dary.*

Αρ a ḡaoiř, αρ a eap̄gna,
 Αρ a ḡeonuř fpi oleuř,
 Αρ a cloč, αρ a connla,
 Tuat̄ iř tom̄pa dia togae.

“ For his wisdom, for his intellect,
 For his opposition to evil,
 For his renown, for his prudence,
 The laity and clergy are selecting him.”

—*Ode to Brian na Murtha O'Rourke.*

Þéo mór pe a maoiðeam̄ a b̄-fao
 Teiřt maicne Mođa Nuadhad̄,
 Ađ teiřt Caiþbreac̄ do cí an geall
 Ann gač aþo-ðuatič o'iač Þiþeann,—
 Aρ neapt̄m̄aipe, aρ nóp̄ a m-b̄peat̄,
 Aρ éruaq̄ lám̄ ameap̄g Muim̄neac̄,
 Aρ éróðačt a ḡ-ceárhoaib̄ gliač
 Ađ coim̄am̄ Muim̄an Maicniad̄ ;
 Aρ meim̄ fíor-ðloin, aρ feaþðačt,
 Aρ lionm̄aipe, aρ feaþam̄lačt.

“ Though great to be boasted of from time remote
 Is the character of the race of Mogh Nuadhad,
 The character of the Carbrians has won the palm
 In every district of the land of Erin,—
 For strength, for the manner of their judgments,

For hardihood of hand among the Momonians,
 For bravery in feats of war
 In defence of Maienia's Munster,—
 For purity of mind, for manliness,
 For populousness, for princely bounty."

—*Ode to O'Donovan, by Muldowny O'Morrison, 1639.*

Óip fa deaig-aóibh or ríg gáé aon síob ap ñeilb, ap ñeunaím, ap gníom, agur ap gairgead, "for each of them was a goodly mate-
 ries of a king for countenance, for make, for action, and for
 prowess," *Keat. Hist.*, p. 72; fuaé dee ap a caeme in pep rín,
 "that man was the likeness of a god for his beauty," *Cor. Gloss.*,
voce Airt; ap a olcup, "for its badness," *Id.*, *voce Óróicet*;
 ap a menci ocup ap a mét do beagád do na Fomórib, "from the
 frequency and the quantity in which it was paid to the Fomorians,"
Id., voce Cim; ap a cormaile ppí clu tigé, "from its resemblance
 to the side [roof] of a house," *Id., voce Clu*.

It is sometimes translated *by*, or *at*, as ap upupa aitne ap
 maoitze do meanman, &c., "it is easy to know by the imbecility
 of thy mind," &c., *Keat. Hist.*, p. 143; ní paéaò ann ap mo com-
 aiple, "he would not go there at my advice;" ap impioe, "at the
 request;" ap ap do éuiril do ponao, "it is by thy advice it was
 done," *Cor. Gloss.*, *voce Cuipil*.

Depending on, or trusting to; as maipearap ap b eagán bíò,
 "they subsisted on a little food." In this example it perfectly
 agrees with the idiom of the English. Tá pé ap leis láim, "he is
 trusting to one hand."

It is set before the noun of price, and is then translated *for*, as
 cpeas éug tú aip? what hast thou given *for* it? Ní éabharfainn
 é ap aipgeas ná óp, I would not give it for gold or silver.

It is set before a noun denoting the measure, bigness, or dimen-
 sion of any thing, and then it is translated *in*, as deic n-erioigte
 ap áirve, ten feet in height.

When set before a verbal noun, it often gives it the force of the
 participle of the present tense placed after a noun in Latin, as ap
 n-dul, on going: agur ap n-ñeanaím rígnura do do cormaile
 caola do éuir pé amac ap an teampull iad, "and having made a

scourge of small cords, he drove them all out of the temple," *John*, ii. 15.

It also gives the verbal noun the force of the passive participle, as *ap n-a bualao*, he being struck; literally, *on his striking*; *ap fáigil*, found, i. e. *inventus*; *le fáigil, inveniendus*.—See *Le*.

Ap, literally out of; Lat. ex.

This preposition has but one meaning, namely, *out of*, or *from out of*, as in the following examples: *po epcomla a cinim* *ap a cupp*, "his soul went forth from his body," *Visio Adamnani*, in *Leabhar Breac*; *ap in capcaip*, "out of the prison," *Leabhar na h-Uidhri*; *táinig pluaig móp ap gac áipo*, "a great host came from every direction," *Book of Fermoy*, fol. 52; *poimpoi in leiftar*, *ocur aetrócaip app ino neim*, "calice inverso venenum effudit," *Id.*, fol. 14, *a, a*; *ap caé auroam ina poile*, "from one porticus to another;" *ap na gaibh-ílélteib*, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a*. *Ap alt*, out of joint; *ap ionao*, out of place, or dislocated. *ðain ap*, castrate, emasculate; *beip app*, escape, flee; *tá ré ag oul ap go móp*, he is declining, or reducing much. *Cá n-ap é*, or *cao ap do?* where is he from? *ca n-ap tancabair a oga?* "whence have ye come, o youths?" *Book of Lismore*, p. 199, *b*; *co ná terpná dercibal app*, "so that not one escaped," *Cor. Gloss., voce Coipe ðpecáim*.

Dap, by.

This is frequently used in old manuscripts for the modern *cap*, *over*, *beyond*, as *po gábrat dap rruicair na Óinni*, "they passed over the stream of the Boyne," *Book of Leinster*, fol. 105. But it is now always used for swearing, *dap go deimín*, "by the truth," *Lucerna Fidelium*, p. 291,—a use to which it is also frequently applied in old writings, as *dap mo Deþpoð*, "hoc est, per Deum meum judicem sive judicii," *Trias Thaum.*, p. 4; *dap láim m'athap*, "by the hand of my father," *Leabhar Breac*, fol. 107, *a, a*, and *Vit. Moling*. In the spoken language they use it in such expressions as the following: *dap mo briaðap*, by my word; *dap briug na n-oúl*, by the virtue of the elements; *dap Ciapán*, by St. Kieran;

ᚢᛅp lám Ćaċtín, by the hand of St. Lachtin. ᚢᛅp ጀappe, “by St. Barry,” *Leabhar Breac*, fol. 107; ᚢᛅp Imblurch n-lbair, “by Emly,” *Id., ibid.*; ᚢᛅp mo deḃpoth, ol Cathal, ní bár pemi piam ní i p mejju, “by my Good Judge, said Cathal, I never was worse before,” *Id., fol. 108.*

Oe, vi, off, from.

This preposition, as already observed, has long been confounded with *oo*, but it would add much to the perspicuity of the language, if they were kept separate. The following examples of *oe*, *of*, *off*, as a different preposition from *oo*, which is almost unknown, except in the diocese of Ossory, and East Munster, are added from ancient manuscripts, and from the living language, as spoken in East Munster: po fítep tpa Fino an pcél, ocurr ba doġnarrach de'n mnai, “Finn then knew the story, and he was disgusted with [of] the woman,” *Cor. Gloss.*, *voce Opc*; po líl anm oe, “the name clung unto it,” *Id.*, *voce Moġ Eime*; po éuit Alaran vi eoch, “Alasan fell from his horse,” *Vit. Moling*.

It is sometimes rendered into English by *to*, as lean *oe*, stick *to* it, or persevere in it. And sometimes *off*, as bpiġ għaqgħ de ċpann, break a branch off a tree; bam *oe* ē, take it from him; léigim viom għan leannim oppa ní ap foie, “I leave off treating of them any longer,” *Keat. Hist.*, p. 12; léigip an nighex *oe*, “he resigns the kingdom,” *Id.*, p. 108; peñ-bolġ vi fidi póno cpreu-mæ, “a chess man-bag of brass wire,” *Tochmarc Etaine*.

It is sometimes set before the substantive of which any thing is made or filled, and then it is properly translated by the English *of*, as vēanta *oe* óp, made of gold; lionta *oe* aipgeav, filled *with* [of] silver.

It must sometimes be Englished *for*, as imbiġ, ol Midir, ní immep aċċi vi giull ol Eochaider, “play, said Midir, I will not but *for* a wager, said Eochaidh,” *Tochmarc Etaine*.

Oo, to.

This preposition literally denotes *to*, and is used, like the dative case in Latin, after all verbs put acquisitively, as tugs a riúle oo dallasib, a lút oo bacaċċaib, a o-teangħha oo ġoodaib, a g-cluara

do ௩ୋର୍ପାଥ୍, “he gave their sight to the blind, their agility to the lame, their speech to the dumb, their hearing to the deaf,” *Book of Fermoy*, fol. 41; ip oebenn ୟାନ ମୋଇ, a ମେଲ୍ବରିଗୋ, clu-
ନାର୍ ଯି ଅ ଦ୍ଵାରା ପାଇ ପେଟାଇପ୍, “happy for us [i. e. happy
are we] this day, O’Maelbrigde, Recluse! on the Thursday before
the festival of Peter,” *Marianus Scotus*, 1072; leିଗ ଦୋ, let him be,
let him alone.

It were well if the form *do* had been always used in this dative or acquisitive sense; but, unfortunately, it is very generally put for *de*, *of*, *off*, *from*, or *by*, even in the best manuscripts, which tends to much obscurity, as will appear from the following examples:

Of, or *from*, as do ପାତ ମୋଲିଙ୍ ପିମୁଠ ଅ ଦ୍ୱାରା ଦେଇଗେ ଦୋନ ଏପୁଣ୍
ଦୋ, “Moling gave him the roofing of his oratory of the tree [the
Eo Rossa],” *Vit. Moling*; ap ip do ଶ୍ରୋଚନିବ ଏ ଫିନ୍ ଓକ୍ ଲୋତ-
ଶୁକ୍ ଦୋ ଶ୍ରିଥେପ ଅ ତୁଳିଗେ ଫିଲୋ, “for it is of the skins of white
and particoloured birds that the poet’s *toga* is made,” *Cor. Gloss.*,
voce Tūlīgen; ଫାର୍ଚା ତେନ୍ତିଆ ଦୋ ନିମ ପର ମାର୍ବ [ଅନ ପିତ ଲୁଖାନ୍]
କାହ ନୁଦିଲାଦ ଅ ତାଲିଗିନ୍, “a flash of lightning from heaven killed
him [king Lughaidh] after having protested against the Tailginn”
[St. Patrick]; doନ ରାବ୍ ଶିର ଦୋନ ର୍ଜେଇଗ ଅ ନ ଡିଲାନ ଦା ଲୋଚ,
“at the west side of the Skellig [rock] at Glendalough,” *Vita Coemgeni*; ଲାନ ଅ ଦ୍ୱାରା ଦେଇ ଦୋ ଗ୍ରାନ ରେକାଳ, “the full of the ora-
tory of rye grain,” *Vit. Moling*; ଲୁଚିତେପ ରେଇ ଦୋ କାଲ, “more
swift than the hawk from the cliff,” *Cor. Gloss.*, *voce Pfull*.

For, or *as*, for *mar*: baoi ଦୁମେ ନାମ୍ରତା ଦୋ ବ୍ରାତେଇ ଅଗ
ଦୁଆରେ, “Guaire had *for* [or *as*] a kinsman a holy man,” *Keat. Hist.*, p. 119; beupରାଦ ନା ହୋଇ ବୀର ଅପ ଦୋ ଚିନ୍ମ ଦ୍ଵାରା ମୁଦ-
ନାଇଗ ଦୁଇଶିପ ଓପ୍, “the youths who shall meet thee shall call thee
Diarmuid Ruanaigh *for* [as] an insult,” *Id.*, p. 130; ଦା ଯ୍ଲାବରାଦ
ଦେଇ ଲାପନୁଇଗ ଦୋ ଚୁବ୍ରିଓଚ ଅପ, “he had twelve chains of iron upon
him as fetters,” *Id.*, p. 125; ଯାତ ତାମିଗ ଦୋ [ଅବେ] ଲେନ ଚୁଗମ
ଏପିଣ ଦ୍ଵାରା ଗ୍ରାନ ଓପ୍, “before it occurred as a misfortune
to me that he should demand hostages of me,” *Id.*, p. 157.

By a place, as ତାନ୍ତାଦାର ମଂପା ଦୋ ଲୁମନ୍ନାଚ୍, ଓକ୍ ଦୋ
ଚୁଅଲ୍ଲ ଚେପାଇ ଅ ନ ଏଚ୍ତଗ୍, ଓକ୍ ଦୋ ଲୋଚ ନା ବୋ ଗିର୍ପେ, ପିପ ଅ
ନ ଅବାରେପ ଲୋ ଡର୍ମେଇ, “they came on by Limerick, by Cuaille

Chepain in Echtge, and by Loch na bo girre, which is called Loch Greine," *Book of Lismore*, fol. 199. In this sentence the *do* would be made *de* at present throughout the diocese of Ossory.

It is set after a verb of motion to a place for the modern *go*, or *cum*, as *Uis Comgall Benochair do thig aithar Colmain Dubhcuilino*, "St. Comgall of Bennchor went to the house of the father of Colman of Dubheuilinn," *Feilire Aenguis*, 24th Nov.; *o loc do loc*, "*a loco ad locum*," *Cor. Gloss.*, *voce Amfor*; *fechur luio do tig aroile eci*, "one time that he went to the house of another poet," *Id.*, *voce Lezeć*; *ruil laitheoram ap tigall Niul ón Sciacia oo'n Eigipt*, "before we shall treat of Niul's departure from Scythia to Egypt," *Keat. Hist.*, p. 44.

By, denoting the instrument, means, &c., as *rap n-a g-cup do Dhpéim gnuas-o-joluir a pacóib bpoc*, "after their having been transformed into the shapes of badgers by Grian of the bright cheek," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; *rap n-a gún o' fiancib Mic Con*, "after having been mortally wounded by the soldiers of Mac Con," *Cor. Gloss.*, *voce Moğ Eime*; *o'ec oo bíoóig i n-a imðaist*, "he died of a sudden in his bed," *Ann. Four Mast.*, A. D. 1400; *do mapbaó o'eagðap*, "was killed by a fall," *Id.*, A. D. 1360; *Mapbuþ Seaan mac Mathgamna Uí Choncobair o'a láim buðeim*, "he slays John, son of Mahon O'Conor, with his own hand," *Id.*, A. D. 1391.

In, on, at, as *do ló agur o'oíöče*, by day and night; *lá o'a paðbar-ja*, on a day as I was; *la éigin o'árp' ériug O'Donnabán rúap*, "a certain day on which O'Donovan rose up," *Poem repeated before the Duke of Ormond*, in 1648; *oo'n taobh eile*, on the other side.

Towards, at, when set after a verb of motion, as *lapotain volleci dia fepair fioçilli oo'n techtaipe*, "with that he flings one of his chessmen at the messenger," *Tain bo Cuailgne*.

Over, above: *Caet ionar bprifioó oo Ódhomnall oo ðeaprtgnait* a n-eineac, a n-ðeipc, *agur a n-ðaonnaic t'fáraib Eipionn*, "a battle in which Domhnall was defeated, who in hospitality, charity, and humanity, excelled [all] the men of Ireland," *Keat. Hist.*, p. 118.

By, in the sense of the ablative absolute in Latin : as *Mao pín dóibh go mairín*, thus they fared till morning, i. e. thus by them [the time was spent] till morning ; *tap n-dul dóibh*, after their having gone, i. e. after going by them ; *ap m-beirz óam*, I being, i. e. on being by me ; *cád ap do*, where is he from ?

Of, or *concerning* : *ag ro in ceathramhaó cairbhol véc noc laethar* *do'n leigíup cnáitseac*, “this is the fourteenth chapter, which speaks of corrosive medicine,” *Old Med. MS.* 1414.

Dá.

Dá is sometimes a union of *de* or *do* with the possessive pronoun *a*, his, her’s, or their’s ; or with the relative *a*, who, which. In either case it has been already explained ; but it is sometimes not so compounded, as in the following examples, where it seems to be used as a simple word, signifying *though* : *Ní fuil peo vár áilne*, there is not a jewel, *though* fine ; *ní fuil raiðbpeaq vár méio*, there is no wealth, *though* great. Stewart, in his *Gaelic Grammar*, 2nd edit. p. 138, writes it *d'a* in this sense, by which he gives us to understand that he regarded it as compounded of the preposition *de*, or *do*, and the possessive pronoun *a* ; but this is not self-evident. The phrases, *vár áilne*, *vár méio*, in such sentences as above adduced, unquestionably mean, “be it ever so fine,” “be it ever so great.” But it has not been yet clearly shewn what part of speech *vár* is ; *áilne* and *méio* are undoubtedly abstract nouns, denoting fineness, greatness ; and therefore, if the *o* in *vár* be, as Stewart assumes, an abbreviation of *de*, *of*, then the literal meaning of the phrases would be, “of its fineness,” “of its greatness ;” but this would not express the intended idea by any stretch of language. It may, therefore, be conjectured that *vár* is a conjunction equivalent to, and cognate with, the English *though*, as in the phrase “*though great*.” But an abstract noun following *vár* in Irish presents an objection to this supposition, which could not be removed by any arguments derived from the strict principles of grammar. We must, therefore, conclude that such phrases as *vár méio*, *vár áilne*, *vár lónmáipeac*, and such like, are solecisms, which cannot be accounted for on the strict principles of grammar,

but must be classed with such phrases as “methinks,” “me-thought,” &c., in English. It might be resolved into correct grammatical language by substituting the conjunction *gíō*, or *géō*, although, for *oá*, and changing the abstract noun into the adjective from which it is formed, as *gíō móp*, *gíō álúinn*, *gíō lónmáp*. But still this latter mode of expression, though more grammatical, would not be deemed so forcible or elegant as the former, which is thus used by Keating: *gibé ní a ḡeupasó a n-uaċċapán, uá ósíċpeitte é, go measpasó a bēiż 'na fírinne*, “that whatever their superior should say, be it ever so incredible, they believe to be true,” *Hist. Irel.*, p. 14; *għan kompaġ ż-żeppi uá ḥnejha do ósul-tad, “not to refuse the single combat of any man, be he ever so puissant,” Id., p. 78.*

In Irish, as in most languages, several expressions scarcely warrantable in strict grammar, become part and parcel of the language, and it would be rash in any grammarian to condemn and attempt to reject such expressions, because there may be some grammatical reason existing for them, although this may not be easily explained.

Fá, fó, or faoi, under.

This preposition expresses the relation of inferior position, and is the opposite of *óp*, or *ap*, as *fá'n m-bóp*, under the table; *po aċonacrios beo po ċalimain é*, “they buried him alive under the earth,” *Tribes and Customs of Hy-Fiachrach*, p. 310; *fá bħron*, under sorrow; *fá blát*, under blossom, i. e. bearing blossom; *ní fuil cimeaġġ po'n nġaréin le n-ab amra cecap ionáuθ Eriuonniāġ*, “there is not a people under the sun that love justice more than the Irish,” *Keat. Hist.*, p. 174; *aqgur fóp ollamh if għaċċ tpiċċat* ċeo a n-Eriuun *faoi na h-ápo-ollamnaib pe*, “and there was moreover an *ollamh* [chief poet] in every cantred in Ireland, under these arch ollamhs,” *Id.*, p. 125; *aċċieċċa apaxi aqgur fiona faoi a b-fuill go fírinneach copp aqgur fuill ap o-Tiġeapna, “the accidents of bread and wine, under which are truly the body and blood of our Lord,” *Lucerna Fidelium*, p. 249.*

It is also translated *upon*, *about*, or *along*, when coming after

verbs of motion, as *tíomáin* na bá amach fa'n m-bóéap, drive the cows out upon the road; *teilg* fo'n talmáin iao, cast them upon the earth. *Dhuail a ceann* fa éappaing cloicé, "she struck her head against a rock," *Keat. Hist.*, p. 74; *lingip* féin agur a jluaḡ fo cloinn Uisnioch, "he himself and his host rush upon the sons of Uisnioch," *Id., ibid.*; oo éuaito iapum Cuanna fo'n g-coill, "Cuanna afterwards went to the wood," *Battle of Magh Rath*, p. 276; *cúipír* pcén fa bhuairb Láirgen, "he put affright upon the cows of Leinster," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, b; fa éip uaine Ármalgaib, "along the green Tirawley," *Giolla Iosa Mor Mac Firbis*; fo'n Mág moill, "along the sluggish Maigue," *O'Heerin*; fa'n am roin, "at that time," *Keat. Hist.*, pp. 45, 92, 106; *daoinne* fiala fír-einig fa biaib iao, "they are a generous, truly hospitable people under (of) food," *Id.*, p. 5; fa, or bá cón-mailiup, "in the likeness of," *Cor. Gloss.*, *voce* Coípe Óspecain.

It is also often translated *for*, *at*, or *on account of*, as an dapa h-áóbaip fár' commóraó móroáil Óroma Ceat, "the second reason for which the meeting of Druim Ceat was convened," *Keat. Hist.*, p. 122; ap méo na truaighe do gáib mé fa'n eugcóiip fol-luighe do niéior oppa, "in consequence of the great pity I took for the obvious injustice which is done to them," *Id.*, p. 16; gup lónimaire Eíre fa naomhaib ioná éin-épíocé iip in Éorpaip, "that Ireland was more prolific in saints than any other country in Europe," *Id. ibid.*; eirgíl bároa an baile po na h-éigmiib, "the warders of the town rose up at the shouts," *Ann. Four Mast.*, A. D. 1583; po maiñret opong do Chenel Conaill o' Ua Heill an Calbáac do beié fo'n ionnuip pín, "some of the Cinel Conaill informed O'Neill that Calbhach was in that condition," *Id.*, A. D. 1559.

When placed before a numeral adjective, it forms an adverb, as *fa óó*, or *fo óí*, twice; *fa épí*, twice.

It sometimes denotes intention, or purpose, &c., as ip olc an fuaioap a tár fútá, they have an evil inclination, or intention; literally, an evil inclination is *under* them; ta ré ag cup fúm, he is inciting me; literally, he is putting *under* me; tár ré ag magaib fúm, he is mocking me.

Throughout: as ὁ'όρουιγίοδ ηεάτε αγυρ εἰορ Ρέαρηις ρο Εἰρίνη, “the law and tribute of St. Patrick were established throughout Ireland,” *Keat. Hist.*, p. 135; boi τρα in cepo mac Uí Dulraine a bpráthair oca h-iarrhaiò ρο Εἰρίνη, “her brother Mac Uí Dulsaine, the artifex, was in search of her throughout Ireland,” *Cor. Gloss.*, voce Πρυλλ; ρο leaēnaiç in pcél ριν ρο Εἰρίνη, “that news was spread throughout Ireland,” *Book of Fermoy*, fol. 52; ap n-dol νομ ἐναραργθάιλ-ρι ρο iaptaip νομιαι, “my celebrity having spread throughout the west of the world,” *Toruidheacht Gruaidhe Grian-sholuis*.

Of, or in: as Λιονμαιρε na h-innre pά meair, pά lact, pά iarf, pά iotε αγυρ ρα αρθαρ, αγυρ meairapòaçt a h-aieoir ap zeair αγυρ puaçt, “the fertility of the island *in* honey and *in* fruit, *in* milk, *in* fish, *in* grain and corn, and the temperature of its air *in* cold and heat,” *Keat. Hist.*, p. 51; batap ρο'n cumac̄ta ριν co cian iap tioeçt ρο Ρέαρηαι, “they were *in* that power long after the arrival of St. Patrick.”

Pia, piatò, before.

This preposition is unknown in the modern language; but it is of frequent occurrence in ancient writings in the sense of *before*, *coram*, *apud*, or *ante*, as in the following examples: at bérpa anora pia cáç na h-ulcu do ponair fpm, “I will now tell before all the evils which thou hast done to me,” *Battle of Magh Rath*, p. 32; piatò piçu ocup tuathá, “before kings and the people,” *Cor. Gloss.*, voce Cana; at beñt in τ-écer piaò méçpne, “the poet said before the student,” *Id.*, voce Λετεç; ip uaple a h-aipilleò pia Óia oloat vaíni, “for her reward is nobler before God than men,” *Leabhar Breac*, fol. 32, a, b; ocup ciò móp a anóir co leicc pia domib, biò mou a anoir i n-dail bprátha, “for though great is his honour before men, his honour shall be greater at the meeting of [the day of] judgment,” *Id.*, fol. 15, a, b. We also meet such expressions as pia Óia, before God; piaò n-Óuilemain ocup Óapri, “before God and St. Barry,” *Id.*, fol. 107, b, a. In the modern language the compound prepositional phrase, a b-piatònaire, is used in place of this simple preposition.—See also óp.

ጀan, without.

This is the same as the Latin *sine*, and the French *sans*, with which it is probably cognate. *Example*,—ጀan biað ḡan ƿeoč, without food, without drink ; ḡan ór, ḡan aipgeaw, without gold, without silver ; Aþromacha do lofcað ḡur an ráič uile, ḡan teac-apccan aom tige inntę cenmoča an teach rceacarþra náma, “Armagh was burned, with the whole *Rath*, without the saving of any house within it (the rath), except the library alone,” *Ann. Four Mast.*, A.D. 1020. This preposition has often the force of a simple negative adverb, as ní h-iongnað ḡan riop an neicé ri do þeič að Stanihurst, “it is no wonder that Stanihurst should not know this fact,” *Keat. Hist.*, p. 7; o’ðrouig ré óóib ḡan an obair riñ do ðéanam, he ordered them not to do that work ; do þáðap lučt na Scitia ḡan cumačt coigcéríoch do þúam riú, the people of Scythia were *without* the power of foreign countries touching [annoying] them.

ጀo, ḡur, without.

This is obviously cognate with the Latin *cum*, and means *with*, as feař go ḡ-crois̄e nglōin, a man with a pure heart ; tƿoig go leič, a foot and a half; literally, a foot with a half. Co n-onóir aður co n-aipmiom, “with honour and veneration,” *Ann. Four Mast.*, A.D. 1004, *et passim*; r̄ian aimp̄ la Coirpri Mūrc co n-imodénum ařgařt ocar óip i n-a h-eim, “Coirpri Musc had a splendid knife, with an ornament of silver and of gold on its haft,” *Cor. Gloss, voce Moř Eime*; tƿichá uacithne fulaing fai, cu rane gacha gréařa poppo, “thirty supporting pillars under it, with varieties of ornamental work upon them,” *Book of Lismore*, fol. 107; va jloř taitneňiač co n-etróčta gréine, co poillp̄ purčnig, co m-binoe ceoř, “two beautiful hosts *with* the brightness of the sun, *with* dazzling lustre, *with* the sweetness of music,” *Leabhar Breac*, fol. 126, *a, b.*

But it most generally signifies *to, usque ad*, in the modern language, and is generally set after verbs of motion to a place, in

which sense it is the opposite of ó, *from*, as ó áit go h-áit, from place to place; o mullach Cláirí co Þearna tři carbad, “from the summit of Clairi to Bearna tri carbad,” *Book of Lecan*, fol. 204. It is also used to mark the relation of time, as ó am go h-am, from time to time; go neipeas ãn doimam, to the end of the world; gur ãn amhrin úo, “to that time,” *Keat. Hist.*, p. 110.

This preposition was anciently written co, cu, cur.

Iap, after.

After: iap n-dilinn, after the deluge; iap n-dul, after going. This preposition is chiefly used, in connexion with verbal nouns, to form expressions equivalent to the ablative absolute in Latin, as iap n-apgum fopaoiře ãn eom, “after the plundering of the fastness of the bird,” *O’ Daly Cairbreach*. But it is sometimes used in the sense of *according to*, κατά, as iap b-fíor, in truth; iap m-bunaoiř, “as to their origin,” *Cor. Gloss.*, voce Þaileng; iap n-épnalib écpamla, “after various kinds,” *Leabhar Breac*, fol. 127, b, a; iap n-a misðamlačt, “according to their dignity,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Iðip, eadair, between.

Between, among: an póraó oo nítear iap m-bairroeas ñip fíor agur mnaoi, “the marriage which is made after baptism between man and woman,” *Lucerna Fidelium*, p. 242; ñip rólu agur dojrcaoir, between light and darkness; ñip aer agur uisce, between sky and water; it meſa itip olcaib, “they are the worst among evils,” *Teagusc Riogh*; Cpeao ñ-eirig eatorra, what arose between them?

Both: ñip olc a’r mair, both evil and good; ñip feapais agur mnáib, both men and women. Þo po milleas laip gač conair třér a ñ-tuðcais etip cill agur tuair, “so that he spoiled every place through which he passed, both ecclesiastical and lay,” *Ann. Four Mast.*, A. D. 1219.

This preposition was anciently itip, and etip.

In, in, um, about.

About, around : cuip t'fállaing iomat, put thy cloak about thee; fepeno óip im choípp rið, "a golden chain around the leg of a king," *Cor. Gloss.*, voce Fepeno; rocabal óip-čiúmpac uim a mhumél, "a gold-bordered scapular about his deck," *Toruidhecht Saidhbhe*; ní beitriod Morann Mac Maoiñ bpeat cósóce gan an ló Morann um a braigair, "Morann Mac Main never passed a sentence without having the Idh Morainn [a collar] about his neck," *Keat. Hist.*, p. 114; tucpat a láma 'mon cloic, "they brought their hands around the stone," *Book of Ballymote*, fol. 219, a; po eipig feo fia umainn co náp léip rín, "a mist rose about us, so that we were not visible," *Book of Lismore*, fol. 246, b; imma tórcratacap móri, "around which many were slain," *Book of Leinster*, p. 25, b.

Concerning : co fuigilliuit ollamna Óreisemna Epeno imma comaltrpom occup imá n-oilpi, "so that the chief Brehons of Ireland decided respecting their fosterage and legitimacy," MS. Trin. Coll. Dubl. H. 3. 17. p. 849; baoi impioran eacorra um pioğact Ériponn, "there was a contention between them concerning the sovereignty of Ireland," *Keat. Hist.*, p. 72; báoap a n-impeairain pe poile um þeuðaib a rean, "they were in contention with each other about the jewels of their ancestors," *Id.*, p. 51.

For : naçap eitig neć um ní, "who never refused one for aught," *Erard Mac Coisi*; gup gáib aírépeacap é um an ngniom do poiȝne, "so that it repented him of the deed which he had done," *Keat. Hist.*, p. 120; óp gé do báoap aibal-cúipi eli ic Congal 'man comepgi rín, "for although Congal had other great causes for that rebellion," *Battle of Magh Rath*, p. 110.

In, at, about : um Shamian, at Allhallowtide; map naç léig-ȝep neć um neoin, "where no person is admitted in the evening," *Erard Mac Coisi*; 'man am rín, "at that time," *Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 298.

Along with : táinig Tóipðealbæch ann im laoðaib na Miðe, "Turlough came thither with the heroes of Meath," *Ann. Four Mast.*

Lé, leip, ne, nír, with.

With, among, in, denoting the relation of concomitancy, as *cuaidh ré le Domhnall go Cork*, he went with Daniel to Cork; *o'mhéigearaip le n-a céile*, they went off together; *la ǎbreann*, “with the Britons,” *Cor. Gloss.*, *voce ǎbocóit*; *la Mumhan*, in Munster; *la Laignib*, with the Lagenians, or in Leinster, *la Míoe*, in Meath, *Ann. Four Mast.*, *passim*; *gáib ré léice*, he took with her; *map a ngabhaíoi piú*, “where they were received,” *Keat. Hist.*, p. 54.

With, denoting the secondary cause, or means, as *mapb ré Domhnall le clorbeam*, he slew Daniel with a sword; *map umha o'á rgríor le rgrín*, like brass in being rubbed with a knife.

With, denoting the primary agent, or sole cause, as *do mapbaidh Domhnall le ǎrian*, Daniel was slain by Brian; *deirteor uatá an copp lé rruat na ǎdínne*, “the body was carried away from them by the stream of the Boyne,” *Keat. Hist.*, p. 98; *Maiom piá n-Ugaire, mac Dunlang le piág Laigne, fionn Sitriuc, mac Amlaim*, “a victory was gained by Ugaire, son of Dunlang, king of Leinster, over Sitric, son of Amlaff,” *Ann. Tighe.*, A. D. 1021.

For the purpose of: as *pe coirnáin cópa, agur pe coirg euѓcópa*, “for defending justice and checking injustice,” *Keat. Hist.*, p. 94; *an t-pleag do bhi ag an Lúg g-ceudna le h-agán comloinn*, “the spear which the same Lugh had for battle,” *Id.*, p. 38; *pe coirnáin agur pe caomána na cpríce*, for defending and for protecting the country,” *Id.*, p. 94; *pe psá oifffriuin agur pe guríde ǎDé*, “for saying mass and imploring God,” *Id.*, p. 113; *fpi foghlaimm n-Heabhrá*, “for the purpose of learning Hebrew,” *Cor. Gloss.*, *voce ǎbratéacaei*; *fpi foilgeall fípinne*, “for passing a sentence of truth,” *Id.*, *voce Sín*.

After, as in such phrases as “longing after:” *tá púil agam leip*, I have an expectation of it; *atá a púil leip anoir*, “they expect it now,” *Duald Mac Firbis, Tribes, &c. of Hy-Fiachrach*, p. 320.

At, on: as *ǎia lim fpi fap*, *ǎia lim fpi fap*, “God be with me at sun-set, God be with me at sun-rise,” *Cor. Gloss.*, *voce Fap*;

le fáinne an lœ, at the break of day; le h-eirghe gréine, at the rising of the sun; bár fñi h-aðaðr, "death on the bed," *Liber Hymnorum*, fol. 11, a; le n-a tðaoð, at his side; le n-a cõið, at his foot, i. e. following alongside him; fñan liom, wait for me; po gráinig cþiðe Þairðg fñiu, the heart of Teige loathed *at [the sight of]* them.

To: as buiðeaður le Ðia, thanks be to God; abair fñir, "say to him," *Cor. Gloss.*, *voce Læteð*; fepas fáilte fñir, "he was bade welcome," *Id., ibid.*; cpeas fá n-abarðar ðritannia ne ðreatað, "why is Britain called Britannia," *Keat. Hist.*, p. 9; tamic co Cnoc na curadha cþið a raiter Cnoc Þréine, "he came to Cnoc na curadh, which is called Cnoc Greine," MS. Trin. Coll. Dubl., H. 3. 18. p. 42; uðbaðr þe liom, he said to me.

Before, or opposite: riþ an ngréin, "before the sun," *Keat. Hist.*, p. 150; a ngnúiþi fñi lái, "their countenances prostrate to the earth," p. 125; po rurðig a longþort einað a n-ioncað fñiu, "he pitched his camp face to face opposite them," *Ann. Four Mast.*, A. D. 1601.

For, or of: iþ turfa iþ cionntac leir, thou art in fault for it; fá cionntac pe n-a g-cruinniogðað, "who was guilty of collecting them together," *Keat. Hist.*, p. 144.

Belonging to: liom-þa an leabðar, the book is mine; le gac boin a boinín aður le gac leabðar a leabðán, "its calf belongs to every cow, and the copy to every original book," *Vit. Columbæ, apud Colgan*, and *Keat. Hist.*, p. 124; po po leat ocar pet þil flaiðiur tpe bieiu, "thou and thy seed shall possess the sovereignty for ever," *Vit. Moling*; a ta, ol Eochaidh, mo piðan ma coðluð; iþ lé m tech atá m piðcell, "the queen, said Eochaidh, is asleep, and the house in which the chess board is, is her's," *Tochmarc Etaine*; pot bia lím-þa, "I shall have," *Id.*; fcaian ampa la Coirpri Musc, "Coirpri Musc had a splendid knife," *Cor. Gloss.*, *voce Moð Eime*; ceðpe piðna lair, "he has four queens," *Book of Lismore*, fol. 113; fa leir gan cíor fo'n Mág moill, "he possessed without tribute [*the country*] along the sluggish Maigue," *O'Heerin*; ta aipgeao aðam iact ní liom féin é, I have money, but it is not my own.

With, denoting affection of the mind, as *is fua leiom an lá*, I deem the day long, literally, long is the day *with me*; *is olc liom do cōp*, I deem thy state evil, i. e. I am sorry for thy state; *is oíré leip*, he thinks, or supposes; *bá fuath la cár a gábhál i n-a láim*, “it was hateful to every one to take it in his hand,” *Cor. Gloss.*, *voce Fe*; *ní bá cam leó a ecofc*, *na a léco leó*, “they liked not his countenance, nor to let him [*go*] with them,” *Id., voce Phull.* The meaning of *le*, when thus applied, will appear more distinctly by substituting *do* for it, as *is olc cam do cōp*, i. e. thy case or state is evil *to me*. The difference is that *le* expresses affection of the mind, or opinion, while *do* simply denotes the *dative relation*, exactly like the English *to*. This difference between *le* and *do*, though rather difficult to a learner, is at once recognized by the native speakers of Irish, be they ever so illiterate; *is olc cam do cōp*, means, thy state is really evil *to me*; but *is olc liom do cōp*, means, I pity thy case; *is cuma lium*, I do not care. This common expression is thus explained in *Cormac’s Glossary*, *in voce Cuma*; *is cuma lium*, i. *is coimdepp lium cibé díb*, it is equal to me which of them.

It is often set before names of trades, arts, and professions, thus: *in diong do biaó le gairneacht*, *le ceapach*, *le raoipreach*, *no le n-a farnoil oile do Ócaircearpdail*, “such as were at smith-work, brass-work, or carpentry, or such other ignoble trades,” *Keat. Hist.*, p. 116; *bároip fo'n am roin beag naic tpirian b-feap n-Eiríonn pe filiúiocht*, “at that time nearly the one-third part of the men of Ireland were *at the poetical profession*,” *Id.*, p. 122; *dol pa filiúeacht ocup a legeno do acbail*, “to follow the poetical profession, and give up his teaching,” *Leabhar Breac*, fol. 107.

With, along with: *léig ré an cláp leip* *an rruž*, he let the board [*float*] along the stream; *léig ré an cleite leip an ngaoi*, he let the feather with the wind; *le fánað*, down the steep; *nuðairt rí go n-doirtefioð daðac leamhnaicta leip an rruž*, “she said that she would spill a tub of new milk *with the stream*,” *Keat. Hist.*, p. 79; *pír an aill*, “down the cliff,” *Id., ibid.*

To, with: *gan pún do léigean le a mnaoi*, “not to communicate a secret to his wife,” *Keat. Hist.*, p. 96; *ní léigfið mé leip é*,

I will not let it go with him (i. e. unpunished); *ná bac leip*, do not mind [hinder] him; *ná bac leo*, do not mind them; *féac leip é*, try him with [*at*] it; *ní fuil peapam leip*, there is no standing with him, i. e. there is no enduring him; *ðruim liom*, approach me, or come close to me. These phrases could with difficulty be understood, if the Irish once became a dead language; and therefore all these phrases ought to be fully explained in a dictionary, before the language is forgotten.

Against, in the sense of leaning against, as *a ðruim pe capta cloice*, “his backing against a pillar stone.”

When placed before a progressive active noun, it gives it the force of the latter supine in Latin, or of the gerundive, as *iongantac le pád*, *mirabile dictu*; *áluinn le féacain*, *pulcher visu*; *tá ré le páigail fóir*, it remains to be found yet; *ní fuil ré le páigail*, *non est inveniendus*.—See *Ap. Faigáil*. *Téid móp ne a maoiðearán a b-pád*, *teirft maicne Mhoigha Nuadhad*, “though great to be boasted of from time remote is the character of the race of Mogh Nuadhad,” *Muldowny O'Morrison*, 1639; *tá mópán le teaict fóir*, much is to come yet; *tá ré le déanam fóir*, it remains to be done yet; *an aimpíp a tá le teaict*, the time that is to come, i. e. futurity.

When placed after adjectives, it expresses comparison of equality, and is translated *as*. *Example*,—*cóm milip le mil*, as sweet as honey; literally, equally sweet *with* honey; *cóm dub fpi h-éic a ópeic*, “black as death his countenance,” *Cor. Gloss., voce Þnull*; *gop tairfealbaò doib dealb buò cóm glan più an ngréim, agur buò binne ioná gac ceol da g-cualadap*, “there appeared to them a figure *as bright as* [lit. equally bright *with*] the sun, and whose voice was sweeter than any music they had ever heard,” *Keat. Hist.*, p. 117.

Near to, by, when subjoined to *láim*, the oblique form of *lám*, a hand, as *láim*, *le h-abann*, near a river. But its meaning is very much modified, according to the noun before which it is placed, as will appear from the following examples: *pem aip*, by my side; *gabur pem aip*, “I have taken upon me,” *Keat. Hist.*, p. 1; *Cnoc na ngráidi piu a n-dear*, “Cnoc na righraidi to the

south of them," *Book of Lismore*, fol. 70, b; *Fri muip anair*, "on the east side of the sea," *Cor. Gloss.*, *voce Moig Eime*; *la taisib Maig*, "by the side of the [river] Maigue," *Book of Lecan*, fol. 204.

During: *pe linn Fheap m-ðolg*, "during the time of the Firbolgs," *Keat. Hist.*, p. 21; *pe n-a ðeo*, "during his life," *Id.*, p. 117; *pe pé cian*, for a long time; *pe linn do þaoðail*, during the term of thy life; *le fada*, for a long time; *la loingearp mac Mileið*, "at the time of the expulsion of the sons of Milesius," *Cor. Gloss.*, *voce Þraetcaei*; *la břafud rúla*, "in the twinkling of an eye," *Visio Adamnani*.

Addition to, joining with: as *cuir leo*, add to them, or assist them.

Opposition to: as *Fri fióneim po fepað tþer*, "with the lofty wood it (the wind) wages war," *Rumann's Poem on the Wind*, *Bodl. Lib. Laud.* 610, fol. 10, a, a; *gán cup pe a éloinn*, "not to oppose his race," *Hugh O'Donnell*; *if ní ticefað Congal can*, *frum-þa ap dearg-óp an domain*, "and the fair Congal would not come against me for the world's red gold," *Battle of Magh Rath*, p. 14; *na h-ulcu do nonair frum*, "the evils thou hast done against me," *Id.*, p. 32; *in conflicte po laþat na Þente and fri Pátraic*, "the contest which the Gentiles had there with Patrick," *MS. Trin. Coll. Dubl. H. 3. 18.* p. 358.

From: as *rþapadap le n-a céile*, they parted *with* each other; *rþapuif anam nif fo cédoip*, "his soul departed from him at once," *Keat. Hist.*, p. 145; *nioðacæt Eipionn do rþapéam niu*, "the sovereignty of Ireland was separated from them," *Id.*, p. 100; *deiluðað in paeda fria a poile*, "to separate one thing from another," *Cor. Gloss.*, *voce Deiluðað*. It has this meaning only when coming after verbs of parting or separating, in which it perfectly agrees with the English preposition *with*, when placed after the verb *to part*.

Stewart, in his *Gaelic Grammar*, 2nd edit., p. 141, says that *re, ris*, signifies *exposed, bare, or manifest*. But though *lef*, *nif*, and *fri*, are used in Irish in this sense, they must be regarded as adjectives, because they never vary with the gender or number

of the noun. Thus, in *léigéas* an úir éipm leip (Gen. i. 9), if leip were a compound of the preposition le, with, and the pronoun pé, or rí, it would be written *léigéas* an úir éipm lé, or *léise*. Neither does the word vary as an adjective, for it is never found, except in connexion with the verb substantive, or some such, and more to qualify the verb than the substantive, as *tá clocca na tráige leip*, the stones of the strand are exposed; *tá do cpoiceann leip*, thy skin is exposed. This preposition was anciently written la, leip, and fpi, fpi, pi, pi, pi, as will be seen in several of the foregoing examples. It is written fpi in the *Leabhar Breac*.

Map, as.

As, like to : map ghréin an t-famhais, like the summer sun; map péalt marone, like the morning star; a lúrga map éuigil, a fliarfaid map fármhaig, a bhrú map miach bolg, a bhráige map cuirpe, “his shin was like a distaff, his thigh like the handle of an axe, his belly like a sack, his neck like that of a crane,” *Cor. Gloss., voce Phull*.

As, for : tpeab Dán nátarí neime 'n-a m-bhratraig map fuaistiontar, “the tribe of Dan had a serpent in their banner for a badge,” *Keat. Hist.*, p. 131; map geatfa, “as an incantation,” *Id.*, p. 117; cuaille cuillinn 'na láim map fleg, a holly staff in his hand for a spear.

O, from.

From, as ipl i cpich h-Ua Fidhgeinte ó Luachair Bruin co Óruig, occup ó Óruig riág co Óuair, “the country of Hy-Fidhgeinte extends from Luachair Bruin to Bruree, and from Bruree to Buais,” MS. Trin. Coll. Dubl. H. 3. 17. p. 378; ó áit go h-áit, from place to place; ó céim máir, from a remote period.

By, denoting the instrument, as lópcuod Muigé Bile co na h-erpoamail ó geintib, “the burning of Magh Bile, with its erdams, by the Pagans,” *Chron. Scot.*, A. D. 825; ip tu po tónaiceó ó Iudaí, occup po céartó ó Iudaígib, occup po h-áónaiceó, occup po eirig ó maphbaib, “thou art he who wert betrayed by Judas, and

crucified by the Jews, and buried, and didst rise from the dead," *Book of Fermoy*, fol. 58; *po tinceō ó na Fáilbhs rún*, "this was responded to by the Falvys," *Book of Lismore*, fol. 178, b; *leig-értap o'n liag é*, "he is cured by the physician," *Old Med. MSS. passim*; *poillte cumarsa ó ḍórcáct ocúr ó poillpi*, "light composed of light and darkness," *Cor. Gloss., voce Dæool.*

Of, the same as the Latin *de*, as *peap ó Chópcaig*, a man *from* (i. e. *of*) Cork; *ceol na ḡ-cupas ó Chuan Óop*, "the music of the heroes of *Cuan-Dor* [Glandore]," *O'Daly Cairbreach*.

Since, seeing that, as *ó'r fíor* *rún*, since that is true; *o po fíorip O'Neill Maighnur do óul h-i o-Tír Eocchain roair i n-a fíriéing tap Finn*, "when O'Neill learned that Manus had gone into Tyrone, he returned back across the [*river*] Finn," *Ann. Four Mast.*, A. D. 1522. But in this situation it should be considered rather as an adverb than a preposition.

Denoting want, with a desire of obtaining, as *ip iomða níð atá uaim*, many a thing I want; *craeo tá uatá?* what do they want? *tá arigeao uatá*, they want money.

In, by, denoting the cause: *ip balc ó cláir, ip coel ó cleithe*, "it is strong in boards, and it is slender in its wattles," *Cor. Gloss., voce Clí.*

Or, uar, over.

Over: as *ó'r eannab a n-apim*, "over the points of their weapons," *Battle of Magh Ragh*, p. 198; *buó riğ uar do ńráiséríb tú*, "thou shalt be a king over thy brothers," *Keat. Hist.*, p. 113; *Aph-Éarfboz Aíro Macha ar Príomhfaró ór earragais Ériponn uile*, "the Archbishop of Armagh is Primate over the bishops of Ireland," *Id.*, p. 167; *lai uar leict*, "a stone over the monument," *MS. Trin. Coll. Dubl. H. 2. 18. fol. 25*; *uar ńdóin*, "over the [*river*] Boyne," *Ann. Ult. A. D. 534*; *an ńreos uar tuino i trilip, i n-Éripono bic bebaip*, "the fire over the wave in effulgence, in Beg-Erin he (Bishop Ivor) died," *Feilire Aenguis*, 23rd April.

The compound preposition *or cionn*, i. e. *over-head*, is now generally used for the simple *ór*, or *uar*.

Re, riþ.—See le, leip.

Ré, riá; réir, riáir, before.

Before : as pé n-oilinn, “before the deluge,” *Keat. Hist.*, p. 28; réir an oibriúsgató, “before the operation,” *Battle of Magh Rath*, p. 94; riá eacé Muigí Raí, “before the Battle of Magh Rath,” *Id.*, p. 110; raoilim d’á réir rín naíc fuil aicté riannagéil filiúioctá iñ in rcair do aifnéidíos Fionntain do maréam pé n-oilinn agus ’na viaig, “I think, therefore, that there is nothing but a poetical fiction in the history which would narrate that Fin-tan lived before the deluge and after it,” *Keat. Hist.*, p. 28.

Of : as am uairmhoic péir an ríg, “I am fearful of the king,” *Id.*, p. 26; po gáib eagla móp h-é riáir na rígiúib, “great fear of the kings seized him.” *Vit. Moling.*

Roim, before.

Before : poim pé, before the time, before hand; tamall poim lá, a short time before day; buail poimat, go forward; atá páilté poimatb, “ye are welcome,” *Keat. Hist.*, p. 100; páiltígrír poimé, “he bids him welcome,” *Id.*, p. 113; gáibair eagla móp an rí poimé, “the king was seized with great fear before [i. e. of] him,” *Id.*, p. 124.

Signifying resolution : do éuir pé poimé, he resolved; literally, he put before him; an tún éuirear poimé go h-uallimianac, “when he ambitiously resolves,” *Id.*, p. 75.

Preference : poim gac uile níó, before every thing.

Seac, by, besides.

This preposition was anciently peć, peoć, rarely pećtar, and seems cognate with the Latin *secus*; that it has nearly the same signification will appear from the following examples :

By, or past : támic Congal peac an óinmio, “Congal passed by the idiot,” *Battle of Magh Rath*, p. 284; náib peocham no téippéò, “would that it would not pass by me,” *Mac Conglinn’s Dream*; peicriù pech ríno plébe Rife, “they passed by the headland of the Riphean mountain,” *Book of Ballymote*, fol. 11, b, b; lúiò apaili Ópáis pech an eclair, “a certain Druid

passed by the church," *Book of Lismore*, fol. 5, b; *do éuaité Patrick pecc in uile etapnaigé*, "Patrick went past all the snares," *Leabhar Breac*, fol. 14, a, a; *co n-deccaó caic ae vib pech apanle*, "so that each of them might pass by each other, *Cor. Gloss., voce Rót.*

In comparison with: *ír móir an fiolair pecc an opeoilín*, the eagle is great in comparison with the wren. The Irish peasantry generally translate *pecc* in this sense by the English *towards*, as "the eagle is great *towards* [i. e. in comparison with] the wren;" *peac macaib Neill*, "beyond the sons of Niall," *Battle of Magh Rath*, p. 312.

Besides: *as a deirn Hector Boetius* *gur ab ó Óghaoisíol éiginn* *oile tangaoar fine Óghaoisíil na h-Alban peac an nÓghaoisíol ó* *o-tangaoar meic Milesi*, "Hector Boetius states that it is from some other Gael, besides the Gael from whom sprung the sons of Milesius, that the Gaels of Scotland are descended," *Keat. Hist.*, p. 52.

Out, beyond: *pechtair catair immach*, outside the city.—*Leabhar Breac*, fol. 107.

Tar, dap, over.

Over, across: *as do léim ré tarraí an abáinn*, he leaped across the river; *gábaíò Moling neme dap an ath anono*, "St. Moling advances over across the ford," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, b; *tí époirí tar a mullach*, "two crosses over his head," *Cor. Gloss., voce Phull*; *po riacht iap rín dap Fiò Cuanach h-i Maig Maighníge*, *co páinic dap Righe po éuair*, "he came afterwards across Fidh Cuanach into the plain of Magh Maighníge, and northwards across the [river] Righe," *Vit. Moling*; *gábhart dap rruadhair na Dónai immair Óreag*, "they proceeded across the river of Boyne into Magh Breagh," *Book of Leinster*, fol. 105, a, b; *tar fionnraigib ríseára in báil amach*, "over the lofty enclosures of the town," *Book of Lismore*, fol. 239; *po claireoibh mo uasg*; *a t-pleag via éaoibh, a éloineam do'n taeib n-aile, a luamain tarair*, "the grave was dug; his lance was placed on one side, his sword on the other, and his shield over across him," MS. Trin. Coll.

Dubl. H. 3. 18. p. 46; ταπλα γρυε̄ δι-μόρ δοίβ πορρ in σοναιρ, οcup οροιχετ do μαρμαιρ ταιριρ, “they met a great stream on the way, with a bridge of marble *across* it,” *Book of Lismore*, fol. 107; α cup γύλαις ταρ α φητέγναμ, “keeping an eye *over* his diligence,” *Cor. Gloss., voce Λετεέ*; αν θεαλταινε έυαιό ταρτ, “the May last past.”

Beyond: as έυαιό ρέ ταρ m'eolup, it went *beyond* my knowledge; ταρ γαέ nio, *beyond* every thing; ταρ mo διέτσιοll-ρα, “beyond my endeavour,” *Keat. Hist.*, p. 19.

Τρέ, through.

Anciently τρια, τρι.

Through: as τρέ n-a όροιόε, through his heart; do θέρ-ρα in γαι γεα τριτ όραιόι, “I will run this spear through thy heart,” *Vit. Moling*; λεταρι έιρ oc νάιλ υιρci, οcup α όιρ τρέ n-a μεδόν, “a vessel which is for distributing water, with a handle through its middle,” *Cor. Gloss., voce Εργανο*.

Through, denoting the means, or cause: αρ τρέ αίνε, οcup υρναιγχε do ραεραό Daniel ράιό, “it is through fasting and prayer Daniel the prophet was redeemed,” *Book of Fermoy*, fol. 125; ἀρ in Σπιρατ Ναεμ po λαθραρταιρ, οcup do απκεαίαν τρια γινο na ρερ φιρεον, “for it was the Holy Ghost that spoke and predicted through the mouths of righteous men,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358; po γαβραττ ραν ιόσαι h-i τρι iμαρ-εραιό ρυαέται, οcup τρε méo in τ-ρνεαέται, οcup τρετ in iμεαζλα do έυαιό iμpi, “pangs then seized her *through* the intensity of the cold, and the quantity of the snow, and *through* the terror which came over her,” *Vit. Moling*; εια ριρ naέ τρεομ-ρα ατά τιν, “who knows but it is through me this is,” *Id.*; τρέ οραιοιέαέτ, *through*, or *by* magic; τρέ ταγναέτ, “*by* treachery,” *Ann. Four Mast.*, A. D. 1257, *et passim*.

On: as τρέ τεινε, on fire; τρέ λαραό, on flame; Νερο do έυιρ τρέ λαραό ρυαρ an Róim, “Nero who set Rome in a conflagration,” *Keating*, in Poem, beginning “Fáio bρέαγαέ an ραογάλ po.”

Um.—See 1m.

CHAPTER VIII.

OF CONJUNCTIONS.

SECTION 1.—*Of the simple Conjunctions.*

THE simple conjunctions are remarkably few; but there are several conjunctional phrases, which help to make up the deficiency. The following is a list of the simple conjunctions, with their ancient and modern forms.

Ac̄t, but, except.

This is often corrupted to ac̄, in common conversation.—See the *Syntax*.

Aȝur, and, as.

This is generally written ac̄ur, or oc̄ur, in old manuscripts, and sometimes r̄ceo is found as a form of it, as i b-ȝic̄onaip̄e r̄ep̄ n-ȝep̄no r̄ceo macu r̄ceo inȝena, “in the presence of the men of Ireland both sons and daughters,” *Book of Ballymote*, fol. 188; ȝipu, macu, mná r̄ceo inȝena, “men, youths, women, and daughters,” *Battle of Magh Rath*, p. 24. Aȝur is often contracted to ȝr, a’r, and sometimes ’r, when preceding a word beginning with a vowel, as ’r ȝr ȝisop a n-oeip̄im, “and what I say is true.” When it follows com̄, as, or *equally*, it must be translated into English by *as*; com̄ ȝeap̄rȝnoiȝt̄e aȝur ȝin, “so remarkable *as* that,” *Keat. Hist.*, p. 39. The Latin *ac*, or *atque*, which is clearly cognate with the Irish ac̄ur, is sometimes used in this sense, as “Scythæ aurum et argentum perinde aspernantur *ac* reliqui mortales appetunt,” *Justin*; “Simul *ac* se ipse commovit, atque ad se revo- cavit,” *Cicero*; “Simul *atque* hostis superatus esset,” *Id.*

On, whether.

This, which is cognate with the Latin *an*, and by some regarded as an adverb, is often written *m*, and even *ind*, in ancient manuscripts.

Cíō, although, even.

This is more frequently written *ȝíō*. Both forms are used in the spoken dialect of the south of Ireland, but generally pronounced, and often written, *cé* and *ȝé*, forms which are found in the works of the best Irish scholars, as in the Genealogies of the Hy-Fiachrach, by Duard Mac Firbis: *ȝé po ȝioðaig*, “although he appeased him,” p. 140. The particle *cíō* is often found in ancient manuscripts in the sense of *even*, as *uaip po fitip in Coimoiu ceic ní pecmait a leipp uaò cíō riapru némm a etarȝaip*, “for the Lord knows every thing we require from him, *even* before we implore him,” *Leabhar Breac*, fol. 121, b.

Com, as.

Synonymous with the Latin *tam*. This is often written as if it formed a part of the adjective to which it is prefixed, as *commóp le pliaib*, as large as a mountain. It is sometimes responded to by *aȝur*, and then it should be kept separate from the adjective, and regarded as a conjunction, or an adverb. See example under *aȝur*.

Oá, if.

This is generally written *oia* in old manuscripts. It is nearly synonymous with *má*; but there is this difference, that *oá* is always used in connexion with the conditional mood, and *má* with the indicative, as *oá ȝ-ceilfinn*, if I would, or should conceal; *má ȝeilm*, if I conceal.

Fóp, moreover.

This is sometimes an adverb, and signifies *yet*. It is often written *þeof* in old manuscripts, and even by Duard Mac Firbis in the middle of the seventeenth century.

ȝíō, though, although.—See Cíō.

Go, that.

Synonymous with the Latin *ut, utinam*. When before a verb in the simple past tense (not consuetudinal past), it becomes **gup**, or **gop**, which is a union of the simple **go** and **po**, sign of the past tense. In ancient manuscripts it is written **co**, and before the past tense of verbs **cop**, **cup**, **gup**, **gupá**. When coming before the assertive verb **tp**, **ab**, it amalgamates with the verb, and they become **copub**, **cupob**, **gupab**, even in the present tense.—See the *Syntax*.

Ioná, than.

This is often written **má** in old manuscripts, but is generally pronounced **ná** in the spoken language. In ancient and some modern writings, when it precedes **ré**, *he*, and **tao**, *they*, they amalgamate and become **márp**, **máro**, i. e. *than he, than they*, as in the following examples:—noča támic pop talmain fín po b'fepp blař na bṛiđ, dāp leo, márp, “there came not upon earth wine of better flavour or strength, they thought, than it.” *Oighidh Muirchertaigh Moir Mic Erca*. These amalgamations are also used by Keating and the Four Masters, as **ní paibé 'n-a com-aimriп feap bogá oo b'reápp ionárp**, “there was not in his time a better bowman *than he*,” *Keat. Hist.*, p. 117; **dearlbhráčair dob óige ionárp féin**, “a brother younger than himself,” *Id., ibid.*; **ní fiul cineasó fo'n ngréam le n-ab annra ceapt ionáro Eipionnairg**, “there is not a people under the sun who love justice more than the Irish,” *Keat. Hist.*, p. 174; **gup ob teo é máro na blapa eile**, “that it is hotter than the other tastes,” *Old Med. SM.* 1414.—See also *Annals of the Four Masters*, at the year 1540.

It should be also noted, that **oloap**, **oloat**, is very frequently used for **ioná**, in ancient writings, as **tp aipeğða in τ-oς conio vəgrupc oloap in rean co n-ribell a puipc**, “for the youth with his bright eye is more splendid than the old man with his dim eye,” *Cor. Gloss.*, *voce Θλυρρ*; **ap po ba vile lanр clann Neachtain oloat clann Neill**, “for the sons of Nechtan were dearer to him than the children of Niall,” *Ann. Four Mast.*, A. D. 1460.

In a copy of *Cormac's Glossary*, MS. Trin. Coll. Dubl. H. 2. 16. *voce Αόσπτ*, it is translated by the Latin *quam*.

Má, if.

When coming before the affirmative verb *is*, they amalgamate, and become *máis*, now generally printed *máis*; but written *mára* in very ancient and correct manuscripts, as in the *Leabhar Breac*, fol. 127, b, a: *mára epiálta imao na fochraice*, “if the amount of reward be certain;” *mára comairpli leib*, “if it seem advisable to you,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

When coming before *áil leat*, *pleasing to thee*, it often combines with them, and they are written *maóisait*, as *maóisait a Óeरbaò*, “if thou wish to prove it.” *Old Med. MS.*

Map, as.

This is sometimes a preposition, and sometimes a conjunction or adverb. It is pronounced *mup* in Meath, and parts of Ulster, and so written by O’Molloy and others. In ancient manuscripts, *reß* is often used in its place; and this word is still preserved in the spoken language in the south of Ireland, but pronounced *réò*.

Muna, unless.

This is often written *mine* and *man* in old manuscripts, and when preceding the assertive verb *is*, *ba*, they combine *minab*, *minbaò*, *manbaò*, i. e. *nisi esset*, as *ní díp oo pecht minab maiè*, “law is not right, unless it be good,” *Cor. Gloss., voce Óno*.

Ná, nor.

This is now used in the same sense as the English *nor*, and the Latin *nec*; but in old writings it is often put for the modern *naic*, *not, which not*, as *co ná tērra depcibal aip*, “so that not one escaped,” *Cor. Gloss., voce Coipe Ópecáin*; *iapp in ní na pil alz anò, ocup ná pojntep*, “because it contains no joint, and is not divided,” *Id., voce Deach*. *Naic* is often used in old writings, and even by the Four Masters, for the modern *ná, nor, nec*, as *co ná baoi aon maimistip o Aipainn na naom co muip n-lochtz gán bripcaò, gán buan-péaòbaò, aict maò beaccán namá i n-Epinn ná tuicrat Goill dia n-uio náic dia n-aip*, “so that there was not

any monastery from Aran of the Saints to the Iccian sea without being broken and pulled down, excepting a few in Ireland only, of which the English took no heed or notice," *Ann. Four Mast.*, A. D. 1537.

Ní, not.

This is used in the south and west of Ireland for the simple negative *not, non*; but seldom, if ever, in Ulster, *ca* being substituted for it throughout that province, except in the south-west of Donegal, where they use *ní*. There are no words in the modern Irish corresponding with the English *yes* or *no*; but in the ancient language, *náthó* is used without a verb, in giving a negative answer, as *náthó, a Mhaelruain*, "No, O Maelruain," MS. Trin. Coll. Dubl. H. 2. 18. fol. 205, *b*.

Nó, or.

This is the simple disjunctive conjunction, corresponding with the English *or*, and the Latin *vel*, or *aut*.

Noča, not.

This, though found in manuscripts of no great antiquity, is now obsolete in the south and west of Ireland; but it is supposed that the *ca* of the Ultonian and the Erse dialects, is an abbreviation of it.

O, seeing that, since.

O is frequently a preposition; but when placed before a verb, it must be regarded as an adverb or a conjunction, for it then means *since*, or *because*.

Oip, because.

This is often written *áip*, *óip*, and *uaip*, in old manuscripts, as *áip nít fiu rinn féin ap n-éigtecht*, "for we ourselves are not worthy of being heard," *Leabhar Breac*, fol. 121; *ap iп ceno cono fil pop m cámte*, "for the cynic has the head of a dog," *Cor. Gloss., voce Cainte*; *ap iп red fil ippin roipcel og-ailgus caic uilc*, "for the Gospel has full forgiveness for every evil," MS. Trin. Coll. Dubl. H. 3. 18. p. 358, and H. 3. 17. p. 5.

The word *oáig*, now obsolete, is often found for *oip*, in old manuscripts, and even in the Annals of the Four Masters.

Sul, before.

This is written *páriu* and *périu* in old manuscripts. It may be regarded as an adverb or a conjunction.—See Prefixes of Verbs, pp. 157, 158. O'Malley writes it *poil*, and Donlevy *puil*, throughout their catechisms ; and it is also written *puil* in a MS. in the possession of the Author, transcribed in Ulster, in 1679 ; but no ancient authority for these forms has been found.

SECTION 2.—*Of compound Conjunctions, or conjunctional Phrases.*

These are in reality made up of different parts of speech ; but, as many of them express ideas which in the classical, and some of the modern, languages, are expressed by simple conjunctions, it will be useful for the learner to have a list of the most usual of them.

Aict máo, except only ; *aicá ní céana*, but however ; *aict céana*, however.

Aict náma, except only.

Aicúiř, because. Now obsolete.

Aipe ſin, therefore : *ir aipe ſin*, *ideo*.—*Cor. Gloss.*, *voce Ḥriḡit*.

Aip an aobhar ſin, therefore ; literally, for that cause, or reason.

Aip cōp go, so that, in order that.

Aip oaiḡ, because.

Aip ſon go, because that.

Aip a jón ſin, notwithstanding.—*Lucerna Fidelium*. Preface.

Aip eaḡal go, lest that.

Óioō, although ; literally, *esto*, let it be, i. e. granting.

Céana, however : *aict aen ní cenai*, “but one thing, however,”

Mac Conglinn's Dream, in *Leabhar Breac*, fol. 108.

Cibionnup, howbeit, albeit, *Tribes, &c., of Hy-Fiachrach*, p. 320.

Now obsolete.

Coniò, so that.—See **Fo biā**.

Chum go, in order to, to the end that.

Dála, with respect to : válá pluaḡ na h-Éigípte, “with respect to the forces of Egypt,” *Keat. Hist.*, p. 46.

Do briāg, because.

Fo biā, because : coniò é a ainm ó rín ille Ath m-Beannchaip, i. fo biā na m-beann po laerat na cupatò vib ann, “so that its name from that forward is Ath Beanchair [i. e. the ford of the crests], because of the *bens* [crests] which the heroes cast into it,” *Book of Lecan*, fol. 182, a, a.

Gió go, although that.

Gió tpa act, howbeit, albeit, however.

Géen go, **gion go**, or **cen co**, although that.

Géen go, **gion go**, or **cen co**, although not, as **gion go b-fuilid**, “although they are not,” *Keat. Hist.*, p. 15; **gion go nábaor** féin 'pan n-Óréig, “although they themselves were not in Greece,” *Id.*, p. 42. When **géen go** is negative, it is made up of **gé**, *although*, **ná**, *not*, and **go**, *that*; when affirmative it is put simply for **geó go**, or, **gió go**.

Iomthúra, with respect to; **iomchéúra Phapao**, “with respect to Pharaoh,” *Keat. Hist.*, p. 46.

Ionnup go, so that.

Map go, inasmuch as, since, because that.—*Id.*, p. 7.

Máireacó, if so, i. e. **má ip eaó**, if it is so, if so it be.

No go, until that.

Súo agur go, supposing that.

Tar céann céana, although.—*Id.*, p. 23.

Tuille eile, moreover.

Uime rín, therefore.

It would, perhaps, be better generally to analyze these expressions by resolving them into their ultimate elements, noting, however, the conjunctive force of the phrase.

CHAPTER IX.

OF INTERJECTIONS.

THE words employed as expressions of various emotions are numerous enough in the spoken Irish, but they vary throughout the provinces. The following is a list of such as occur in correct books and manuscripts.

Abú, or abo ! an exclamation of terror and defiance.

Acc iṣip, not at all !

A, or O ! Oh ! as Aímu Coiméiu, O my Lord !—*Rumann.*

Dúrrann, woe is me ! alas !

Eiṛt, hush ! list ! whist !

Fáraer, or fáraoir, alas !

Féac, behold !

Ioč, iōč, cold ! cold !

Mairg, woe !

Mo náipe, O shame ! fie ! for shame !

Mongenair, thrice happy !

Monuap, woe is me !

Mo ḥrūaġ, my pity ! Sometimes used to express contempt.

Oč, alas !

Olagón, alack a day !

Ucán uč, alas ! woe is me !

Uc ón, alas !

Various other exclamations may be formed, *ad libitum*, as faipe, *gardez-vous*, faipe go deóig, &c. The war cries of the ancient Irish, and Anglo-Irish, were made of abó, or abú, and the name, or crest, of the family, or place of residence, as Ḥrápac abó ! Fionnóig abú ! Seabac abú ! C̄iomad abú, Seanaid abu !

CHAPTER X.

OF DERIVATION AND COMPOSITION.

HAVING treated of the different sorts of words, and their various modifications, it will be now proper to point out the manner in which one word is grammatically derived from another. Irish, and its cognate dialects, particularly the Welch, have afforded more material to support the conjectures of etymologists than any other language in the world ; but these etymological visions, after having served for more than half a century to uphold absurd systems, have lately fallen into merited contempt amongst the learned.

The passion for analyzing has induced some to assert, that all true primitives in the Celtic dialects consist of but one syllable; that all dissyllables and polysyllables are either derived or compounded, and are therefore all resolvable into ultimate monosyllabic elements. But that there can be no certainty in speculations of this kind will be sufficiently obvious from the true grammatical analysis; and indeed the absurdity of them is proved by their results. With the refutation of such theories grammatical etymology has nothing to do, and the writer will therefore content himself with laying down the general principles of grammatical derivation, which are demonstrable and unquestioned.

Monsieur Pictet of Geneva, is one of the few philologers of this age who makes the legitimate use of the Irish and its cognate dialects in comparative etymology, though in his youth, being misled by the extravagant speculations of Vallancey, he published a work on the mythology of the ancient Irish, which is visionary enough, and which he intends to correct. On this subject he writes as fol-

lows, in a letter dated Geneva, June 24, 1835, which was addressed to the late Edward O'Reilly, author of the Irish dictionary, who died in 1830, but which was handed to the author of this grammar by the bearer, when he learned that O'Reilly was dead:

“ Il y a fort long temps que je m'occupe de l'histoire et de la littérature de toute la famille des nations Celtes et en particulier de celle de l'Irlande. Un essai publié par moi il-y a 10 ans, sur l'ancienne mythologie Irlandaise, a été le premier résultat, et je dois le dire, le résultat un peu prémature de mes études à ce sujet j'ai reconnu depuis que j'avois lieu de craindre de m'être trop fié à Vallancey pour les premières données du problème à résoudre. Je ne considère plus maintenant cet essai que comme un travail de jeune homme qui exigeroit une refonte complète. A dire le vrai, je crois actuellement que les travaux préparatifs sur la langue et l'ancienne littérature de l'Irlande ne sont pas encore assez avancés pour permettre d'aborder cette question avec espoir de l'élucider complètement.”

Again, in his work on the affinity of the Celtic dialects with the Sanscrit, he thus alludes to the injudicious use made of the Celtic dialects, by Vallancey and others, in the elucidation of comparative etymology.

“ Le groupe des langues Celtes, après avoir servi pendant quelque^{es} temps à étayer d'absurdes systèmes, est tombé, par un effet de réaction, dans un oubli très peu mérité.”—*Avant-propos*, p. vi.

Dr. Prichard, of Bristol, has also pursued a very legitimate course of etymological inquiry in his *Eastern Origin of the Celtic Nations*, in imitation of the system of the learned James Bopp. And Professor Latham, in his *English Language*, has laid down rules of investigation by comparative etymology, which should be carefully studied by all lovers of this difficult and lately discovered science.

SECTION 1.—*Of Derivation.*

The parts of speech which are formed by derivation from other words are substantives, adjectives, and verbs. They are chiefly derived from substantives and adjectives; a few only from verbs.

SUBSECTION 1.—*Of derivative Substantives.*

Derivative substantives may be classed as follows, according to their terminations :

1. Abstract substantives in *ar*, *eар*, *ur^a*. These are formed from adjectives, or other substantives, by adding the above terminations, as *víomaoīn*, idle, *víomaoīnear*, idleness.

So also *aoībinn*, delightful, *aoībnear*, delight (Lat. *amoenus*, *amoenitas*) ; *námaīo*, an enemy, *námaīdear*, enmity ; *capao*, a friend, *cáipoear*, friendship ; *ógláč*, a youth, *ógláčur*, adolescence ; *ceann*, a head, *ceannaar*, headship, or leadership.

2. Abstract substantives in *ac̄t*, or *eāct*. These are formed from adjectives and substantives, and sometimes, though rarely, from verbs, as from *víblíoe*, decrepid, comes *víblídeac̄t*, decrepitude ; from *raōgaltā*, worldly, comes *raōgaltac̄t*, worldliness ; from *mópōa*, majestic, comes *mópdaac̄t*, majesty ; from *láiðir*, strong, *láidipeac̄t*, strength ; from *píð*, a king, *píogac̄t*, a kingdom ; from *taoīpeac̄*, a chieftain, *taoīpígeac̄t*, chieftainship.

^a This termination is very probably cognate with the Latin

Abstract substantive nouns of this termination are formed from personal nouns in óir, ipe, aipe (See No. 4), as from *frígea-dóir*, a weaver, *frígea-dóirpeac̄t*, the trade, or occupation of a weaver; from *cruitípe*, a harper, *cruitípeac̄t*, harping; from *realg-aip̄e*, a huntsman, *realg-aip̄eac̄t*, hunting. They are also formed from the genitive of names of tradesmen, as from *gába*, a smith, comes, by attenuation, *gábneac̄t*, smithwork, or the trade or occupation of a smith.

3. Abstract substantives in e, or i. These are formed from adjectives, and are the same in form as the genitive singular feminine of the adjective.

Thus from *glan*, pure, comes *glome*, cleanliness, purity; *geal*, bright, *gle*, brightness; *lom*, bare, *loime*, or *luime*, bareness; *uapal*, noble, *uaple*, nobility. Some writers terminate these nouns, with aċt, and write *glomeac̄t*, *gleac̄t*, *luimeac̄t*, *uapleac̄t*. Adjectives in aīmāil form abstract nouns of this kind from their genitives singular, not from their nominatives, as *feapamāil*, manly, gen. sing. *feapamla*, abstract substantive *feapamlaac̄t*, manliness; *flaizeamāil*, princely, *flaizeamla*, *flaizeamlaac̄t*, princeliness.

4. Substantives in aipe, ipe. These are derived from other substantives, as from *realg*, a chase, comes *realgaipe*, a huntsman; from *cruit*, a harp, *cruitípe*, a harper; from *cealð*, a sting, *cealgaip̄e*, a knave.

5. Nouns in óir. These are derived from passive participles; as from *meallta*, deceived, comes *meall-tóir*, a deceiver; from *millte*, spoiled, *millteóir*, a destroyer. From every substantive noun of this class an abstract substantive noun in aċt, or eact, may be formed.—(See No. 2).

There may also be formed from every passive participle a personal noun in óir, and an adjective in aċ, of an active signification, from which again an abstract

substantive noun in *cáit* may be formed, as from *millte*, spoiled, comes *millteoir*, a spoiler, or destroyer ; *millteacáit*, destructive, and *millteact*, destructiveness.

It should be here remarked, that personal nouns substantive in *óir* are not always derived from passive participles, and that they sometimes come from other nouns, as from *dorar*, a door, comes, by attenuation, *dóiríreoir*, a doorkeeper ; from *oligeasó*, a law, *oligéeoir*, a lawyer ; from *cannéal*, a candle, *cannleoir*, a candlestick, or chandelier, &c.

6. Nouns substantive in *acáit*, which are mostly personals, are variously derived, as from *marc*, a horse, is derived *marcait*, a horseman ; but the substantives of this termination are principally patronymics, and are formed from names of persons and countries, by adding *acáit* :

Examples.—*Órianait*, an O'Brien, or one of the family of O'Brien; *Ruarcait*, one of the family of O'Rourke ; *Donnabánait*, one of the family of O'Donovan ; *Eipeannait*, an Irishman, or Irish; *Albanait*, a Scotchman, or Scottish ; *Ópeastrnait*, a Welchman, or Welch, *Britannicus*; *Spáineait*, a Spaniard, or Spanish ; *Françaít*, a Frenchman, or French. Sometimes they are not personals, as from *piait*, a deer, comes *piaitacáit*, a hunt, a stag-hunt ; from *cpion*, withered, comes *cpionait*, or *cpionlait*, dried sticks or brambles.

7. Personal substantive nouns in *iúde*, *aúde*, or *uiúde*. These are derived from other substantives :

Examples.—From *rgéal*, a story, comes *rgéalaíde*, or *rgéul-iúde*, a story-teller ; from *rpéas*, a flock, *rpéasaitde*, a herdsman, or shepherd ; from *rnám*, swimming, *rnámaíde*, a swimmer ; from *ceápo*, a trade, *ceáposaitde*, a tradesman ; from *rtair*, history, *rtairiúde*, a historian ; from *muc*, a hog, *mucadé*, a swineherd ; from *ceannach*, buying, *ceannraigé*, a merchant. And from all

these abstract nouns substantives may be formed, as የግዢልህንዥዱርት, story-telling ; ጥዣናዥዱርት, herding, &c. &c.

8. Diminutives in án, ín, óg. These are formed from other substantives, and sometimes from adjectives, as from cnoc, a hill, comes cnocán, a hillock, and cnoicín, or cnuicín, a very small hill.

So also from cloğ, a bell, comes cluigín, a small bell ; from duille, a leaf, duilleog, a small leaf ; from ciap, black, or dark, Ciapán, a man's name, denoting swarthy, or black complexioned ; from boćt, poor, boćtán, a pauper.

Several ancient Irish names were diminutives formed in this manner, as Colmán, from Colum ; Mochaoimog, formed from Caomh, handsome,—hence this name is Latinized *Pulcherius* ; Scoileán, formed from pcoć, a flower ; &c. Most of these names are now known chiefly as names of the ancient Irish saints.

It should be here noted, that some nouns terminating in án and óg, do not always express diminutive ideas, as copóğ, a dock, or any large leaf growing on the earth ; lubán, a bow ; mopán, a great quantity ; oileán, an island.

In *Cormac's Glossary*, at the word uibne, it is stated that all the diminutives end in án, or ene : áp cać veioblí fil a m-bélpá iŋ án no éne vo puapuřcub, “every diminutive which is in language is expressed by án, or ene.” And yet we find the termination óg, or óc, in the most ancient manuscripts, to denote diminution.

Stewart is justly of opinion, that the termination paođ, or piođ, added to nouns, has a collective (not a plural) import, like the termination rie in the French words *cavalerie*, *infanterie*, and ry in the English words *cavalry*, *infantry*, *yeomanry*, as laochruidh, *a band of heroes*.—*Gaelic Grammar*, 2nd edit. pp. 180, 181. That such words as laočpađ, macpađ, eačpađ, are collective nouns, and not plurals of laoć, mac, eać, will appear from the following examples, in which the singular form of the article is used in connexion with them: iap n-a člop pín vo'n laočpađ, “the heroes having heard this,” *Keat. Hist.*, p. 73 ; go lón a laočpađe, “with the entire number of his heroes,” *Id.*, p. 75 ; copa na h-eačpađe,

"the feet of the horses," *Id.*, p. 120; *máp ceann feaóna* *ap* *a* *laoépraióe*, "as captain of his heroes," *Id.*, p. 67; *ap* *loigíos* *a* *laoépraióe*, "from the fewness of his heroes," *Id.*, p. 144; *vá* *þríom-longþrópt* *do* *bí* *a* *Leinster* 'na *g-cleacátaoif* *a* *níograíó* *beir* 'na *g-cominuióe*, "two chief seats there were in Leinster, in which their kings used to dwell," *Id.*, p. 25; *ceatþrap* *ap* *fiúid* *do* *laoépruió* *a* *lón*, "twenty-four heroes was their number," *Id.*, p. 57. So in *Cormac's Glossary*, *voce Femen*, we find *vampraið*, oxen, as *va* *pí-vam* *vampraiðe* *Eppenn*, "the two royal oxen of the kine of Ireland." And in the *Dinnseanchus*: *cápn macraíóe Leinster*, "the earn of the youth of Leinster."

9. Nouns substantive in *baþ*. These are very few in number, and are formed from other substantives, as from *vúille* a leaf, is derived *vúilleabþap*, foliage.

SUBSECTION 2.—*Of derivative Adjectives.*

1. Adjectives in *ac*, *atð*, *is*, *uiðe*, are generally derived from substantives; as from *feaþð*, anger, comes *feaþðac*, angry; from *eagna*, wisdom, *eagnað*, or *eagnuðe*, wise; from *cíall*, sense, *ceillíð*, sensible, or prudent.

2. Adjectives in *map* are derived from substantives, as from *cíall*, sense, *cíallmap*, sensible; from *gráð*, love, *gráðmap*, lovely.

So also from *ac*, prosperity, *acmap*, prosperous, lucky; from *lón*, a number, *lónmap*, numerous; from *ceol*, music, *ceolmap*, musical; from *bríð*, virtue, force, *bríoðmap*, vigorous, efficacious. Some think that this termination is the preposition or adverb *map*, *as*, or *like to*.

3. Adjectives in *amail* are also derived from substantives, as from *peap* a man, *comes peapamail*, manly; from *gean*, love, *geanamail*, amiable, comely; from *pláinte*, health, *pláinteamail*, healthy.

This termination is written *aṁuil*, by some, and generally pronounced as if written *úl*, and in the Erse, *ăil*, *eil*. It is analogous to the Latin *alis*; and it is unquestionably a corruption of the word *aṁail*, or *aṁuil*, *like*, suffixed to nouns, like the English *war-like*, *soldier-like*, *business-like*.

4. Adjectives in *ta*, *da*, or *ða*, are also derived from substantives, as from *peap*, a man, comes *peapða*, masculine; *bean*, a woman, *banda*, feminine; *óp*, gold, *ópða*, golden; *móp*, great, *mópða*, majestic; *píréan*, a just man, *píréanta*, righteous; *gumán*, the sun, *gumanda*, sunny; *gall*, a foreigner, *galla*, exotic.

SUBSECTION 3.—*Of derivative Verbs.*

1. Verbs in *íȝim*, or *uíȝim*, making the future in *eočad*. These are derived sometimes from substantives and sometimes from adjectives.

Examples.—From *cuiñe*, or *cuiñni*, memory, comes *cuiñigim*, I remember; from *poillpi*, light, comes *poillpíȝim*, I shine; from *milip*, sweet, comes *milpíȝim*, I sweeten; from *bán*, white, comes *bánuigim*, I whiten.

2. Some verbs in *aim*, making the future in *fað*, are derived from adjectives.

Examples.—*Móp*, great, *mópatim*, I magnify; *deapg*, red, *deapgtaim*, I reddens.

It should be here noted, that verbs derived from adjectives denoting colour, cold, heat, &c., are either active or passive, as *deapgtaim*, which may signify either I reddens, i. e. make red, or I become red, i. e. blush; *bánuigim*, I whiten, i. e. make another thing white, or I become white, i. e. grow pale myself; *fuapuigim*, I cool, or become cold.

SECTION 2.—*Of Composition, or the Formation of compound Terms.*

In all compound words the second part is qualified, or defined by the first, and not the first by the second : hence it follows, that whatever part of speech the first, or prepositive part may be in itself, it becomes an adjective to the second, or subjunctive part.

Examples.—In *op-lártá*, gold-burnished ; *blácht-cúmpa*, blossom-sweet ; *bél-binn*, mouth-sweet, fluent ; the nouns *óp*, *blácht*, and *bél*, become definitives to the adjectives *lártá*, *cúmpa*, and *binn*.

This is a general principle in Irish compounds, and also in those of all the Teutonic dialects. When the compound consists of more than two parts, this principle is also observed throughout, viz. the first term defines or particularizes all the parts following it, as *fíor-árd-aigéantac*, *truly-high-minded*.

An adjective, when placed before a substantive, enters into composition with it, as *árd-rið*, a monarch ; *trién-þeap*, a mighty man ; *deagl-laoð*, a goodly hero ; *áðbal-cúið*, a great cause ; *ban-þile*, a poetess ; *gnátt-béaplá*, a common dialect.

It is also a general rule in forming compound words in this language, that the preceding part of the compound aspirates the initial consonant of the part which follows, if it admit of aspiration, not excepting even *r*, as *déið-bean*, a good woman ; *uðal-cheand*, a noble head (*Cor. Gloss.*, *voce Alpincæch*) ; *deagl-ðuine*, a good man ; *mór-þeap*, a great man ; *ðroic-ðníom*, an evil deed ; *mór-ñær*, a high steward ; *árd-þort*, a chief port, or fort ; *cam-þúileac*, wry-eyed ; *ðroic-ðeme*, a bad fire. From this rule, however, are excepted :

1. Words beginning with *r*, followed by a mute, which, as already observed, never suffers aspiration.

2. Words beginning with *o* or *t*, when the preceding part of the compound ends in *o*, *n*, *t*, as *ceann-tréan*, head-strong ; *ceann-dána*, obstinate ; *céin-teag*, the first house, *Keat. Hist.*, p. 75 ; *lán-dípeach*, full-straight, straightforward, *Id.*, p. 79 ; *Cruitcean-tuac*, Pict-land, *Id.*, p. 80 ; *árho-taoifioch*, an arch-chieftain, *Id.*, p. 95 ; *ceann-taoifig*, head-chieftains, *Id.*, p. 141 ; *glún-dub*, black-kneed, as *Niall glún-dub*, *Id.*, p. 95.

3. A few instances occur in which there is a euphonic agreement between the consonants thus brought together, which agreement would be violated if the latter were aspirated ; but it must be acknowledged that in the spoken language this agreement is not observed in every part of Ireland.

The following are the most usual modes of compounding words in this language.

I.—WORDS COMPOUNDED WITH A SUBSTANTIVE PREFIXED.

1.—*Substantives compounded with Substantives.*

Óo-árp, the murrain ; literally, *cow-destruction*.

Caié-easapnaiöe, an ambuscade, *Ann. Four Mast.*, A. D. 954.

Caié-milis, a soldier ; literally, *battle-soldier*.

Cat-bárr, a helmet ; literally, *battle-top* (i. e. *battle-hat*).

Ceann-beart, or *ceinn-beart*, a head-dress.

Dall-ciac, a blinding fog ; confusion, or bewildering, *Vit. Moling*, and *Lucerna Fidelium*, p. 253.

Oobær-cú, an otter, i. e. water-dog, *Cor. Gloss.*, *voce Coin Þoðairne*.

Oobær-þoillre, twilight, *Ann. Four Mast.*, A. D. 1557.

Ðume-báö, the plague among men, *Cor. Gloss.*, *voce Sabaltaip*.

Fioð-árp, destruction of trees by a storm ; lit. *wood-destruction*.

Ðion-þraor, a wide, or voracious mouth.

Þam-ðia, a household god, literally, a *hand-god*.

Þam-órd, a hand-sledge.

Leabær-þoiméadaisöe, a librarian ; literally, a *book-keeper*, *Ann. Four Mast.*, A. D. 1136.

Leat-éluar̄, one ear^b.

Leat-cōr, one foot.

Leat-lám, one hand.

Leat-júil, one eye.

O-narc, or au-narc, an ear-ring.

Ríoḡ-éas̄or̄eac̄, a royal chieftain.

Souaḡ-dóruir̄, an arched doorway, *Book of Lismore*, fol. 156.

Suan-bheac̄t, a charm which causes sleep, *Id.*, fol. 175.

2.—Adjectives with a Substantive prefixed.

Óél-binn, sweet-mouthed, fluent.

Ceann-đop̄m, blue-headed.

Ceann-trom, heavy-headed.

Cneip-geal, white-skinned; lit. *skin-white*.

Coip-éas̄trom, light-footed; lit. *foot-light*.

Cor-lomnoct, bare-footed; lit. *foot-bare*.

Monḡ-ruaó, red-haired; lit. *hair-red*, i. e. *crine ruber*.

3.—Verbs or Participles with a Substantive prefixed.

Dall-érit̄, trembling all over, *Vita Coemgeni*.

Dárr̄-bript̄e, broken at the top; lit. *top-broken*.

Óéal-órluic̄te, or béal-órluic̄te, mouth-open, wide-open.

Cpeac̄-loip̄gim, I devastate with fire, as po cpeac̄-loip̄geas̄ lár
an rocp̄aios̄ pín i m-baoi fo rmact̄ Gall, “by that army was
burned all that was under the jurisdiction of the English,”
Ann. Four Mast., A. D. 1594.

Láp̄-éollta, pierced in the middle.

Taob̄-leas̄ap̄ta, side-hacked, wounded in the sides.

Tear̄-molam̄, I praise with warmth, or enthusiasm: tear̄-molta,
enthusiastic praises, *Book of Fermoy*, fol. 52.

Tonn-luaip̄ḡte, wave-rocked.

^b When leat̄, which literally means *half*, is thus prefixed, it signifies “one of two,” such as one ear, one eye, one leg, one hand, one foot, one shoe, one

cheek. It is never applied, except where nature or art has placed two together; but in this case it is considered more elegant than aon, *one*.

II.—WORDS COMPOUNDED WITH AN ADJECTIVE PREFIXED.

1.—*Substantives with an Adjective prefixed.*

Αἰρο-ρῆγ, a monarch, i. e. arch-king.

Αἰτεαῖ-ρόπτ, a plebeian town, or village.

Σόρρ-ονν, a great rock, MS. Trin. Coll. Dubl. H. 2. 15. p. 180, col. a, line 23.

Σεαρτ-μέαδον, or σειρτ-μέαδον, the very middle, or centre, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Σεαταιρ-λεάθαρ, the book of the Four Gospels; literally, the quadruple book.

Κλαιη-θρεατ, a false sentence, MS. Trin. Col. Dubl. H. 2. 15. p. 26.

Δαοργαρ-ήλυας, the mob, or rabble, *Ann. Four Mast.*, *passim*.

Δυβ-άβαιν, a black river.

Δυβ-ζλαιρ, a black stream.

Δυβ-έαν, a cormorant; literally, *black-bird*.

Φίνν-έολάν, a beautiful little bell, *Book of Lismore*, fol. 189.

Φιονν-θρυς, a fair habitation, *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14. fol. 112.

Φιονν-ζλαιρ, a bright, or clear stream.

Φιορ-μυλλαχ, the very summit, the *vertex*, *apex*, or *cacumen*.

Ζαρβ-θοιρε, a rough oak wood, or grove; *roboretum asperum*.

Ζλαρ-μυνιρ, a green sea, *Rumann, Laud.* 610, fol. 10.

Ηαομ-οιοε, a holy tutor, *Vit. Cellachi*.

Ρριομ-ċallασοιρ, chief keeper of the calendar, *Ann. Four Mast.*, A. D. 1136.

Ρριμ-ċealla, principal churches.

Ριγ-ċeach, a royal house.

Τρέιν-φειόμ, a mighty effort.

Τρομ-ċoola, heavy sleep: *conā o-tuile Ταός τρομ-ċoola*, “so that Teige slept a heavy sleep,” *Book of Lismore*, fol. 163.

Τρομ-ζул, heavy or deep lamentation, or weeping.

2.—*Adjectives compounded with Adjectives.*

Αἴρο-θεανναć, lofty-peaked, high-pinnacled.

Αρο-τοραν्नαć, loud-sounding, altisonant : pronounced in some parts of Ireland άρο-χόραν्नαć, which violates the euphonic rule above alluded to.

Đub-ónn, dark-brown ; ὀub-χόρη, dark-blue.

Fíor-áluinn, truly fine, or splendid.

Đlan-χαօρcać, clear-sighted.

ζaom-θuařać, very bountiful.

ζaomřgair-đlic, very wise, or prudent.

ζiač-βán, pale-grey.

ζom-lán, and in old writings lomnán, very full, full to the brink, or brim : as lommán oo ɓiuò, “very full of food,” *Leabhar Breac*, fol. 108.

3.—*Verbs, or Participles, with an Adjective prefixed.*

Αipr-o-eisioillam, I fly on high.

Đearg-larao, red-flaming.

Đian-řgaoileao, rapid dissolution, or relaxing.—*Book of Fermoy*, fol. 72.

Đlúie-čeanglam, I bind fast.

Đéip-lecanam, I persecute.

Τréan-phaobam, or τréim-pearbam, I disrupture, I tear violently, or mightily.

Τρom-đonam, I wound deeply, or severely : as áit ar τρom-đonao Aodh Ollán, “where Aodh Ollan was severely wounded,” *Keat. Hist.*, p. 135 ; τρom-đointeap Eoġan ann, “Eoghan was deeply wounded there,” *Vita S. Cellachi*.

Τρom-đuilim, I weep loudly, deeply, or heavily, *Keat. Hist.*, p. 119.

III.—WORDS COMPOUNDED WITH A VERB PREFIXED.

The genius of the Irish language does not seem to favour the prefixing of verbs in compound terms, but modern translators have coined a few words in which verbs are prefixed, as τapraing-apr, a load-stone ; bpiř-đéimneacć, broken noise.

IV.—WORDS COMPOUNDED WITH A PREPOSITION PREFIXED.

The Irish language does not admit of compounding words in this manner, excepting in very few instances. The following is a list of the principal words so compounded :

Dileagáim, I dissolve : as **diléigfaid a mairbh a n-olc**, “ their good shall dissolve their evil,” *Visio Adamnani*.

Dírgaoilim, I dissolve : **do dírgailefisír rúgtainnt** occur folair maeš na n-æ, “the substance and soft consistency of the liver would dissolve,” *Old Med. MS.*

Easánp-ѓuise, intercession : **do eirct Dia pa n-a etínp-ѓuiseib**, “God listened to his intercessions,” *Ann. Tighernach*, p. 583.

Easánp-ѓolur, twilight.

Etiñp-mínigim, I interpret.

Easánp-ѓárao, anciently written **etárrcaaru**, separation, *Cor. Gloss.*, *vocibus Deilinguando*, et lano man.

Fo-ѓalam, lower land, low land, *Cor. Gloss.*, *voce Etagcé*.

Iap-mbéapla, an adverb, or any indeclinable part of speech.

Im-ѓimceallar, it surrounds, *Cor. Gloss.*, *voce Imbáth*.

Rem-pávóte, aforesaid.

Tímcell-ѓeapprao, or **tímchill-ѓeapprao**, circumcision.

Tím-ѓluasípm, I move round.

Trió-ѓoillreac, transparent, pellucid.

Trió-ѓpeáѓta, transpierced, pierced through^c.

The foregoing are all the modes after which compound terms are formed in all chaste compositions ; but in some romantic tales the bards, passing the ordinary bounds of language and of common sense, introduced very strange compounds. Still, however, the examples of this extravagant class of compounds given by O’Brien, in his Irish Grammar, pp. 70, 71, 72, are such as occur in no ancient or modern Irish poems, nor in the early specimens of prose composition found in the Book of Armagh, in Leabhar na h-Uidhri, the Book of Leinster, or the Leabhar Breac ; and as they consist of a string of adjectives huddled together, without skill or taste,

^c See Chap. VI. Sect. 2.

it is needless to give any further account of them here, except that the principle above laid down must be observed, whatever number of words may be combined in the composition, namely, that the foregoing word qualifies or defines the succeeding ones.

From what has been said of the nature of compound substantives, it is obvious that they retain the gender of the latter part of the compound, that being the staple original element, the former being the superadded, influencing, or defining element.

Thus, in the compound term *lám-ópō*, a hand-sledge, there are two nouns, of different genders, *lám*, a hand, being feminine, and *ópō*, a sledge, being masculine; but as *lám*, by being placed first in the compound, becomes an adjective, and loses its gender altogether, the gender of *ópō* only is to be taken into consideration. But if we reverse the position of the words in the compound, and write *ópō-lám*, a sledge-hand (say a hand fit for wielding a sledge), then the term will be of the feminine gender, as *ópō*, the former part, becomes an adjective to *lám*.

In writing compound words, the component parts are generally separated, in correctly printed Irish books, by a hyphen, but not always. The use of the hyphen does not, in fact, appear to have been regulated by any fixed rule; but the hyphen should be employed in this, in the same manner as it is in most other languages, and therefore the rules for regulating the use of it belong to general grammar. The general rule is as follows :

When the first part of the compound is accented, no hyphen is to be used; but if the accent be on the second part of the compound, the hyphen is to be inserted between the component parts.

On the subject of compound words, the learner is referred to the *English Language*, by Professor Latham, Chapter XXV. pp. 328-341.

PART III.

OF SYNTAX.

SYNTAX treats of the concord, collocation, and government of words in sentences. It may be conveniently divided into Concord and Government; under which heads the subordinate rules of Irish Syntax will be arranged, according to the part of speech affected.

CHAPTER I.

OF CONCORD.

IN this part of Syntax is to be considered the agreement of certain parts of speech with each other. The first concord or agreement is between the article and the substantive to which it is prefixed; the second between the adjective and its substantive; the third, between the pronoun and the substantive for which it stands; the fourth, between the verb and its nominative case. To which may be added a fifth, namely, the concord, or apposition, of one substantive to another.

Under the head of Concord may also be conveniently considered the rules for the relative *collocation*

of the several parts of speech, when in agreement with each other.

SECTION 1.—*Of the Agreement of the Article with its Substantive, and of its Collocation.*

RULE I.

The article is always placed before its substantive, and agrees with it in gender, number, and case, as *an fеар*, the man ; *an fір*, of the man ; *nа fір*, the men ; *an bеан*, the woman ; *nа mná*, of the woman ; *nа m-ban*, of the women.

The form of the article has been already pointed out in the Etymology, Chap. I. pp. 66–68.

In the modern colloquial Irish, and in the Scotch Gælic, the *n* of the article is usually cut off before consonants, particularly aspirated palatals and labials ; but it is almost always retained in the best Irish manuscripts.

For the influences of the article on the initials of nouns, see the Etymology, Chap. I. pp. 69–72, rules 1–6, where a portion of Syntax has been unavoidably anticipated.

RULE II.

a. When the adjective precedes the substantive they are regarded in Irish Syntax as one compound word ; and therefore, when the article is prefixed, the initial of the adjective so placed suffers the same change as if it were but a syllable of the substantive, as *an τ-óig-fеар*, the young man ; *an óig-beаn*, the young woman ; *an pean-duine*, the old man ; *an τ-pean-beаn*, the old woman ; *an τ-pean-duine*, of the old man ; *nа pean-mná*, of the old woman.

Here it will be observed, that the initials of the adjectives undergo the same changes as if they were merely the first syllables of simple nouns, and there can be no doubt that they are so regarded in Irish Syntax.

From this must be excepted the ordinals *céao*, first; *oapa*, second; *τpeap*, third, &c.; for we say *an céao feap*, the first man; *an céao bean*, the first woman; the *c* in *céao* being always aspirated, whether the noun be masculine or feminine. The other ordinals suffer no change, except *octmao*, eighth, which takes *τ* after the article, whether the noun following be masculine or feminine, as *an τ-octmao feap*, the eighth man; *an τ-octmao bean*, the eighth woman.

b. When two substantives come together, one governing the other in the genitive case, the article is never used before the former in the modern language, although both be limited in signification, and would require the article *the* when made English, as *mac an fip*, *the son of the man*, not *an mac an fip*; *riŋ na Fpainſce*, *the king of France*, not *an riŋ na Fpainſce*.

This is the case in the modern language, but in ancient writings the article is found prefixed both to the governing and the governed substantive, as *cup m alτ na gualano*, “to *the* joint of the shoulder,” *Cor. Gloss., voce Deac.*

c. When the possessive pronoun is joined to the noun governed, it excludes the article, as *obaip a láime*, the work of his hand, not *an obaip a láime*.

RULE III.

Besides the common use of the article as a definitive (like the English *the*), to limit the signification of

substantives, it is applied in Irish in the following instances, which may be regarded as idiomatic :

1. Before a substantive followed by the demonstrative pronouns *eo*, *rín*, *úd*; as *an feap eo*, this man; literally, *the* man this; *an bean úd*, yon woman; *an típ rín*, that country. Also very often before *uile*, *all*, *every*, as *an uile duine*, every man.

2. Before a substantive preceded by its adjective and the assertive verb *ip*; as *ip maíte an feap é*, he is a good man.

3. Before the names of some countries and places, as *an Spáin*, Spain; *an Phranc*, France; *an Íheimáin*, Germany.

But *Eire*, Ireland, and *Alba*, Scotland, never have the article prefixed to the nominative or dative, though they often have to the genitive, as *riغ na h-Eipeann*, the king of Ireland; *riغ na h-Alban*, the king of Scotland. The same may be observed of *Tearmann*, Tara; *Eamain*, Emania; *Cruacá*, Ratheroghan; and a few other proper names of places in Ireland. It is also generally placed before names of rivers, as *an t-Sionainn*, the Shannon; *an t-Siúin*, the Suire; *an Fheoir*, the Nore; *an t-Sláine*, the Slaney; *an Dhanna*, the Bann; *an Dhuair*, the Bush; *an Mhuair*, the Moy; *an Fhiongur*, the Fergus; *an Mhaig*, the Maigue; *an Eiene*, the Inny; *an t-Sabairn*, the Severn, also an old name of the River Lee in Munster. It is also placed before several proper names of places in Ireland, in the nominative form: *an Náir*, Naas; *an t-Iobair*, Newry [lit. *the yew tree*^a]; *an Chópan*, Corran.

^a So called from an ancient yew tree, said to have been planted by St. Patrick, which was

burned in the year 1162, according to the Annals of the Four Masters.

SECTION 2.—*Of the Collocation of the Adjective, and of its Agreement with its Substantive.*

RULE IV.

The natural position of the adjective is immediately after its substantive, as *peap móp*, a great man; *daoine donna*, wretched people.

The exceptions to this rule are the following :

1. When the adjective is specially emphatic, and ascribed to the substantive by the assertive verb *ip*, or by the negative *ní*, it is placed before the substantive; as *ip fuap an lá é*, it is a cold day; *ip bpeág an bean í*, she is a fine woman; *ní b' aoi'binn an oíoché í*, it was a delightful night; *ní tpuatg liom do cōp*, not pitiful to me is thy condition, i. e. I pity not thy condition.

This collocation, however, cannot be adopted when the substantive verb *tá* is used, for then the adjective takes its natural position after its substantive.

2. Numeral adjectives, both cardinal and ordinal, are always placed before their substantives; as *tí bliaðna*, three years; *an tpeap bliaðam*, the third year.

But when the number is expressed in two words, the noun is placed between the unit and the decimal decade, as *tír fír deag*, thirteen men; *an tpeap fíap deag*, the thirteenth man.—See page 124.

3. Some adjectives of one syllable are very generally placed before their substantives; as *deag*, good; *duoc*, or *raob*, evil, bad; *pean*, old.

These combine with their nouns, so as to form one word; and

from the manner in which they are influenced in Syntax, they must be each considered rather as a complex term, than as two distinct words in Syntactical concord, as *oēagdūine*, a good man; *oīoēcrún*, evil design; *raeōnōr*, an evil custom; *raeōpēasct*, an evil law; *reanouine*, an old man; *reancaēcōip*, an old chair, as a *trencāchaoip p̄rocept̄a*, "the old chair of preaching (or pulpit)," *Ann. Four Mast.*, A. D. 1020.

RULE V.

The concord of the adjective and substantive is regulated by its position in the sentence, and by its logical signification :

1. *When the adjective immediately follows its substantive* it agrees with the substantive in gender, number, and case.

Examples.—*Fear mór*, a great man; *bean mór*, a great woman; *an fír mór*, of the great man; *na mná móipe*, of the great woman; *na péime ručáine*, "sempiterni supplicii," *Leabhar Breac*, fol. 127, b, a; *tuc lán a ḡlaci oēirí do lóraib p̄ioe* *raenemēla leip*, "he brought the full of his right hand of sanative fairy herbs with him," *Book of Lismore*, fol. 199; *ó ḥur Fóghmair* *na bliatona peacmata gó mí meadōim Fóghmair na bliatona p̄peacmáice*, "from the commencement of the Autumn of the last year to mid-Autumn month of the present year," *Ann. Four Mast.*, A. D. 1582.

Caiōe lior na n̄giall ḡ-copera,
Na lior bláit̄ in bantrocta,
Na bpuig geal na ḡ-caol-ſleaḡ ḡ-cop—
Teaḡ na n̄-aoisdeas' r na n̄-anjoo?

"Where is the fort of the ruddy hostages,
Or the beautiful fort of the ladies,
Or the white mansion of the bright slender spears—
House of the strangers and the destitute?"

—*O'Coffey*, in *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14.

Τυαραρτολ πιγ δροζα πιγ,
 Ο πιγ Ερενο κεν ιμψηνιμ,
 Θειεις η-ιοναιρ δοννα, θεαρζα,
 Ιφ θειεις ηγοιλ καν Θαεοελζα.

“The stipend of the king of Bruree,
 From the king of Ireland without sorrow,
 Ten tunics, brown, red,
 And ten foreigners [slaves] without Gælic.”

—*Leabhar na g-Ceart*, as in the *Book of Lecan*.

Σεκτ μύηρ γλοινιδι κο η-θαθαιβ εξαμλαιβ ι η-α τιμχειλ, “seven walls of glass, with various colours around it,” *Visio Adamnani*; ι ηγλενναιβ ουβαιβ ουρχαιβ, θοιμνιβ, θερμαιριβ θετρυνθαχαιβ, “in black, dark, deep, terrific, smoky vales,” *Ibid.*; κο ηπαιγλιβ θεργαιβ τεντιδι θιλλαμαιβ λεο, “with red, fiery scourges in their hands,” *Ibid.*

2. *When the adjective precedes the substantive*, as in Rule IV., the form of the adjective does not in any respect depend on its substantive; but it is influenced by prefixed participles, as if it were itself a substantive; and it aspirates the initial of its substantive, as if both formed one compound term, as αθβαλ ćúιρε, great causes; τρέαν ćупασ, a mighty champion; le h-αθβαλ ćúιριβ, with great causes; να θ-τρέαν ćупασ, of the mighty champions.

3. *When the adjective is in the predicate of a proposition, and the substantive in the subject*, the form of the adjective is not modified by its substantive; as τά an ćaoč խար, the wind is cold, not τά an ćaoč խար; τά an ταλամ տօրթամալ, the earth is fruitful, not τά an ταλամ տօրթամալ.

This is unquestionably the case in the modern colloquial Irish, and in all printed books and most manuscripts of the last three centuries; but in ancient manuscripts the adjective is varied so as to agree, at least in number, with its substantive, whether placed before or after it, or in the predicate or subject of a proposition, as in the following examples in the *Leabhar Breac*, and other manuscripts: *at buioe do láma, at bpecca do ideoil, at liatá do júile*, “yellow are thy hands, speckled are thy lips, grey are thy eyes,” *Leabhar Breac*, fol. 111, b, b; *it popbailtig riúim*, “and joyous are they,” *Visio Adamnani*; *íar láná penda nime, ocúr pedlana, ocúr fípmamint, ocúr ind uli dál do'n ullallguba depmair do gníat anmanna na pecdach fo lamairb ocúr glacairb innanamut nem-marpbðarín*, “the planets of heaven, the stars, and the firmament, and every element is full of the great wailings, which the souls of the sinners make under the hands and lashes of these immortal enemies,” *Id.*; *bád piapairg do Mumhniúg ocúr Laigné, for ba piapairc do Mumhniúg agur Laigniúg*, “the Momonians and Legionians were obedient to him,” *Vit. S. Cellachi*; and in the *Battle of Magh Rath*, *no dáileó iapum biad ocúr deoč popairb, comdáip mecca, meðap-ċáome*, “meat and drink were afterwards distributed amongst them, until they were inebriated and cheerful,” p. 28; *áp ciò at móra na h-uilc do ponair fírim*, “for though great are the evils thou hast done to me,” *Id.*, p. 32; *at móra na h-atiéipe do padat foxt a tig in piġ anoċt*, “great are the insults that have been offered to thee in the king’s house this night,” *Id.*, p. 30. Even Duard Mac Firbis, who wrote in the middle of the seventeenth century, makes the adjective agree with its substantive, even when placed before it, as *bað móra paċċa a piroġ*, “great was the prosperity of their kings,” *Tribes and Customs of the Hy-Fiachrach*, p. 316.

4. *When the adjective qualifies the verb* its form is not modified by the substantive, as *véan an pčian géap*, make the knife sharp; not *véan an pčian ġéap*, for that would signify, “make the sharp knife.”

This distinction, though agreeable to the strictest philosophical propriety, does not appear to have been observed in other languages of Europe.

5. *When an adjective beginning with a lingual, is preceded by a noun terminating with a lingual,* the initial of the adjective retains its primary sound in all the cases of the singular, as *ap mo ḡualainn deir*, “on my right shoulder^b;” *ap a ḡoip deir*, on his right foot, not *ap a ḡoip deir*; *colann ṽaonna*, a human body, not *colann ṽaonna*^c.

This exception is made to preserve the agreeable sound arising from the coalescence of the lingual consonants. In the spoken language, however, this euphonic principle is not observed, but the adjective is aspirated regularly according to the gender of the substantive, as set down in the Etymology, Chap. III. But in *colann ṽaonna*, and a few other phrases, the *v* is never aspirated in any part of Ireland, except by children.

6. *When an adjective is used to describe the quality of two nouns,* it agrees with the one next to it, as *peap ḡugr bean mait*, a good man and woman; *bean ḡugr peap mait*.

7. When the numerals *dá*, two; *píce*, twenty; *céao*, a hundred; *míle*, a thousand, or any multiple of ten, are prefixed to the substantive, then the substantive and its article are put, not in the plural, but in the singular form.

Some have supposed that the substantive in these instances is really in the genitive case plural; but that this is not the fact is sufficiently obvious from this, that when the noun has a decided

^b O'Molloy, *Lucerna Fidel.* p. 18.

^c Id., p. 19.

form for the genitive plural, it cannot be placed after these numerals, as *fíce bean*, twenty women; *céao duine*, a hundred persons; *céao caopá*, a hundred sheep; not *fíce ban*, *céao daoineá*, *céao caopac*, the genitives plural of these nouns being (as already seen, pp. 103, 109), *ban*, *daoineá*, *caopac*.

The terminational form of the feminine substantive, when preceded by *dá*, two, is the same as the dative singular, except when the substantive is governed in the genitive case, and then it is put in the genitive plural, as *dá chóip*, two feet; *dá láim*, two hands; *dá cluap*, two ears; not *dá cóip*, *dá láim*, *dá cluap*; *méid a óá láim*, the size of his two hands; not *méid a óá láim*: in *dá chuirpp i n-Innri Cáthairg nocca léigat coppa aili leo i n-a n-innri*, “the two cranes of Inis Cathaigh do not suffer other cranes to remain with them on their island,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242.

But though the substantive has thus decidedly the singular form as much as *six foot*, *twelve inch*, *twenty mile*, in English, still the adjective belonging to and following such a noun is put in the plural, as *dá láim mópa*, two great hands; *dá lochrán, mópa*, “two great luminaries,” *Genesis*, i. 16; *dá léirpaine mópa*, “two great lights,” *Book of Ballymote*, fol. 8; *dá comárpéa caidí coitcenda*, “two beautiful general signs,” *Battle of Magh Rath*, p. 114; *an dá iapc beag*, of the two small fishes; *dí taeib plenna, fnechtaide*, “two smooth, snowy sides,” *Mac Conglinn’s Dream*, in *Leabhar Breac*; *dá bpa doile, dubgoipma or na porca rín*, “two chaferlike, dark-blue brows over those eyes,” *Id.*

This remarkable exception to the general use of the singular and plural numbers induced O’Molloy and others to be of opinion, that there were three numbers in this language. O’Molloy writes:

“Verum ex ijs, quæ obseruaui, ausim dicere, tres numerari posse numeros apud Hibernos; singularem nempè, qui unum importat, pluralem qui duo, et plusquam pluralem id est, qui plusquam duo: dicunt enim in singulari capoll, cóip, ceann, latinè *caballus, pes, caput*. In plurali verò dha chapoll, da choip, da cheann, latinè *duo caballi, duo pedes, duo capita*; tametsi nomina sint in singulari numero præter numeralia, quæ sunt pluralis nu-

meri : plusquam pluralis, τρι capul, τρι copa, τρι cinn, in quibus tum numeralia, tum substantiva important plusquam duo," *Grammatica Latino-Hibernica*, p. 122.

The Rev. Paul O'Brien, in his Irish Grammar, p. 21, says that "dá coip, ought to be óú cōp, i. e. a foot twice; for óa is expressive of second, twice, or pair; as dó, not dá, in numbers, is two." But the very reverse is the fact, for dó is the number two in the abstract, while dá, or óú, is the form of the numeral adjective which coalesces with nouns, like ceitne, four (the form ceatap denoting four in the abstract), so that O'Brien's observations are wholly erroneous. We cannot, however, admit a dual number, because all nouns of the masculine gender terminate like the nominative singular when placed after the numeral dá, two, and the third form occurs in feminine nouns only, thus: cpann (masc.), a tree; dá cpann, two trees; τρι cpoinn, three trees; láim (fem.), a hand; dá laim, two hands; τρι láma, three hands. In the Hebrew, and many of the Eastern languages, a noun in the singular form is sometimes found connected with plural numerals, *twenty*, *thirty*; and instances of it are also found in the French language, as *vingt et un écu*, twenty and one crown; and more frequently in old English, as *twenty DOZEN*; *six FOOT high*; *twelve INCH thick*; *sixty MILE in breadth*, &c., as in the following examples in Shakspeare :

" That's fifty year ago."—2nd Pt. Hen. IV. Act 3, sc. 2.

" I must a dozen mile to-night."—Ib.

" Three pound of sugar: five pound of currants," &c.—

Winter's Tale, Act 1. sc. 3.

" Will your lordship lend me a thousand pound to furnish me forth?"—2nd Part Hen. IV. Act 1. sc. 2.

Some German authors also write *zwanzig mann*, twenty men.

SECTION 3.—*Of the Collocation and Agreement of Pronouns with their Antecedents.*

RULE VI.

a. The possessive adjective pronouns *mo, my, do, thy, a, his, her's, or their's*, are placed before their nouns, and agree with their antecedents in gender, number, and case. But the other pronouns have no distinction of number or case.

Examples.—*Mo* ḡúil, my eye; *do* ḡor, thy foot; *a* ᠀-ċinn, their heads: *O'fheasún* lóra agur a duḃairt ré leo, leagáid ríor an teampull ro, agur tóigeanbaid mire é a o-tarí laetairb, “Jesus answered, and said to them, destroy this temple, and I will build it up in three days,” *John*, ii. 19; *téidid* an ḡaoeṁ mar ip áil léi, agur cluimp a ṭorann, aét ní feap ñuit ea n-ap a o-tig rí no c' áit a o-téid rí, “the wind bloweth where it listeth, but thou knowest not whence it proceedeth, or whither it goeth,” *John*, iii. 19.

b. The emphatic postfixes of these pronouns are placed after the substantive to which they belong, as *mo láṁ-pa*, my hand, *áip* ᠀-ċinn-ne, our hands; and if the substantive be immediately followed by an adjective, the emphatic particle is placed after such adjective, as *mo ḡor clí-pi*, my left foot; *a láṁ ñeap-pam*, his right hand.

RULE VII.

If the pronoun has a sentence, or member of a sentence, for its antecedent, it must be put in the third person singular, masculine gender, as *ip mire ḡus plán iat*, *aét níor aomairgeadh é*, it is I that brought them safe, but they did not acknowledge it; *ip minic*

do fuairim aq̄ gac̄ mar̄tear ó n-a láim, aqt̄ níor t̄ugam̄ buidéac̄ar do aip̄, it is often we received every goodness from his hand, but we have not thanked him for it.

RULE VIII.

If the antecedent be a noun of multitude, such as muintir, luct̄, d̄pons, or d̄ream, r̄luas̄, &c., the pronoun is very generally of the third person plural, as iþ olc an d̄ream luct̄ na tíre r̄in, agur iþ fuat̄ le gac̄ neac̄ iad̄, the people of that country are a bad people, and *they* are hateful to every one.

RULE IX.

An interrogative pronoun combined with a personal pronoun asks a question without the intervention of the assertive verb iþ, as cia h-é Domhnall? who is Daniel? But the substantive verb tá bí can never be left understood, as cia b-puil Domhnall, where is Daniel?—See Part II. Sect. 4, p. 134.

RULE X.

The relative pronouns a, *who*, *which*, and noč, *who*, or *which*, have no variations of gender or number, in reference to their antecedents; they always follow immediately after their antecedents, and aspirate the aspirable initials of the verbs to which they are the nominatives, as an peap̄ a buaileap̄, the man who strikes.— See pp. 131, 132, 133, 359.

SECTION 4.—*Of the Agreement of a Verb with its Nominative Case.*

RULE XI.

When the nominative case is expressed, the verb has the same form in all the persons except the relative and the third person plural, as *tá mé*, I am, not *táim mé*; *tá tú*, thou art, not *táip tú*; *tá pé*, he is; *tá rinn*, we are not, *támaid rinn*; *tá rib*, ye are; *táid riad*, they are.

When the synthetic form of the verb is used, the nominative cannot be expressed except in the third person plural, and even then, in the past tense, the pronoun and the termination which expresses it cannot be used at the same time, as *do cùip riad*, they put, not *do cùipeadaip riad*; but if the plural nominative be a noun, then the form of the verb, which expresses the person in its termination, may be retained, as *óir níor cùpeadaip a bhráitreacha fém ann pór*, “for his own brethren did not as yet believe in him^d;” *da tene do ghnítír drafde*, “two fires which the Druids used to make^e.”

Haliday writes, that “a verb agrees with its nominative case in number and person,” and then in a note observes, that “in the Scotch dialect, ‘as the verb has no variation of form corresponding to the Person, or Number of its Nominative, the connexion between the Verb and its Nominative can be marked *only* by its collocation. Little variety, therefore, is allowed in this respect.’—*Stewart*. From this, then, we may conclude, that the Scotch dialect possesses but little of the perspicuity of the mother tongue.”—*Gaelic Grammar*, p. 113.

^d John, vii. 5.

^e Cor. Gloss., *voce Bellane*.

It must be confessed, however, that in the Irish language, ancient or modern, no agreement is observed between the nominative case and the verb, except in the relative and the third person plural, and that even this agreement would appear to have been originally adopted in imitation of the Latin language. But it is true that the Irish verb has several terminations to express the persons, which the Scotch Gælic has not, though these cannot be used when the nominatives are expressed, with the single exception of the third person plural.

RULE XII.

a. The nominative case, whether noun or pronoun, is ordinarily placed after the verb, as *tá ré*, he is; *bíríg ré*, he broke; *maírbhað Brian*, Brian was killed.

In the natural order of an Irish sentence the verb comes first, the nominative, with its dependents, next after it, and next the object of the verb, or accusative case, as *po éiníppim Dia in duini po imáigín foden*, “God made man in his own image”^f.

It is a general principle in this language, that the object of the verb should never be placed between the verb and its nominative; but we often find this natural order of an Irish sentence violated, even in the best Irish manuscripts, and the verb placed, without any apparent connexion, with its nominative, as *Dathi, iomoppo, ceap mec piéad [baoi] aige*, “Dathi, indeed, twenty-four sons were with him, i. e. Dathi had twenty-four sons,” *Tribes, &c., of Hy-Fiachrach*, p. 32. But, according to the genius of the language, when the noun is placed before the verb, it does not immediately connect with the verb, but rather stands in an absolute state; and such construction, though unquestionably faulty, is often adopted by the best Irish writers for the sake of emphasis, as in the English phrases, “the Queen, she reigns,” “the Queen, God, bless her.” Sentences so constructed cannot be considered gram-

^f Book of Ballymote, fol. 8, *a, b.*

matically correct, unless we suppose a sudden interruption of the sentence, and, after that, an abrupt renewal of it; or unless we suppose some word equivalent to the English *as to*, or the Latin *quoad*, or *secundum*, to be understood.

b. When the assertive verb *ip*, or the particles *an*, or *nac*, which always carry the force of *ip*, and never suffer it to be expressed, are used, the collocation is as follows: the verb comes first, next the attribute, or predicate, and then the subject; as *ip feap mé*, I am a man; *ip maic iad*, they are good.

But if the article be expressed before the predicate, then the attribute comes next after the verb; as *ip mé an feap*, I am the man. The forms *e*, *i*, *iad*, as already remarked in the Etymology, are always used in the modern language in connexion with this verb *ip*, and not *pé*, *pí*, *piat*.

The reader will observe a striking analogy between this collocation and the Scotch English, “ ‘tis a fine day this,” “ ‘twas a cold night that,” “ ‘tis a high hill that.” From whatever source this mode of construction has been derived, it is nearly the same as the Irish and Erse, *ip bpeág an lá po*; *ba fuap an oisce pín*; *ip ápo an cnoc pín*; the only difference being, that the definite article is used in the Irish, and sometimes the personal pronoun set before the demonstrative, as *ip fuap an oisce í peo*, this is a cold night.

c. If the nominative be a collective or plural noun substantive, the verb has often the synthetic form of the third person plural.

Examples.—*Ceanadap a muintir é*, his people followed him; *taigrat a muintir a cōpp leo a n-Éirinn*, “his people carried [asportaverunt] his body with them to Ireland,” *Keat. Hist.*, p. 110; *taréradap mopán díob ann*, “many of them fell there,” *Id.*, p. 121; *ap n-a clor do cíniob Scuit agup do na Pictib gún*

τηρεισιοςαρ Rómánaig na ḫreacénairg, lingid féin oppa, bhríid an cloiōe, agur aip̄id a d-típ, “the nation of the Scots and the Picts having heard that the Romans had forsaken the Britons, they rush upon them, break the wall, and plunder their country,” *Id.*, p. 106; duine po-fōglom̄ca āg a pabádor iomad leab̄or, “a very learned man, who had a number of books;” literally, “a very learned man, with whom there were a number of books,” *Id.*, p. 127.

The most genuine agreement between the nominative case and the verb in this language, is when the relative pronoun *a*, or any modification of it, or substitute for it^g, is the nominative. This always precedes the verb, aspirates its initial, if aspirable, and causes it to terminate in *eap*, or *ap*, in the present and future indicative active, as *an feap a buailéap*, the man who strikes; *an feap a glanap*, the man who cleanses; *ag ro in dapa capioil noč lab̄puf do'n leigiuſ frit̄buailt̄i*, noč iſ cont̄rápða gníim do'n leigiuſ taippingzec, “this is the second chapter which treats of repercussive medicine, which has a different action from the attractive medicine,” *Old Medical MS. A. D. 1414*.

This is the termination of the verb to agree with the relative in the present and future indicative, in the modern Irish language; but in the past tense, the relative form is the same as that of the third person singular. In ancient manuscripts, however, the verb is made to agree with the relative, after the Latin manner, as *na duine do ponat̄ in ech̄t̄*, for *na duine do pine an gníom̄i*, “homines qui efficerunt facinus,” *Leabhar Breac*, fol. 35, *b*; *iſ iad̄ jin po gud̄rat̄ eič, ocul̄ mūl, ocul̄ agam in Chaoīnai*, *táimic ó Róim co típ n-Épēnd*, “these were they who stole the horses, the asses, and the mules of the Cardinal, who came from Rome to the land of Erin,” *Id.*, fol. 4, *b*.

And even Duald Mac Firbis, who wrote in 1650, frequently gives the verb the third person plural termination to agree with the relative, as *dáil dliȝt̄eac̄ De óingior l̄f̄ a i ſuide p̄oð na*

^g The English peasantry often use *as* and *what* for the relative, and very often omit the relative altogether. Their *as* and *what*,

from whatever source derived, are not unlike the Irish *a*, *at*, who, which.

h-ápo-þlaié uaiþriðe impið a n-anéumácta. This sentence would stand as follows in the modern language: dál dlígheac Óe [a] ðingear ríor ar a ruine pið na h-ápo-þlaié uaiþreacá [a] impear a n-anéumácta, “the righteous decrees of God, *who* hurls down from their kingly thrones the monarchs *who* exercise their tyrannical power,” *Tribes, &c., of Hy-Fiachrach*, p. 316.

In John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland* we also find a similar construction, as in the following sentence: benaim-ri þat agur riðe ðiot agur do’n méid dot þraueirib filid at foðair, “I deprive thee of prosperity and kingdom, as well as the number of thy brothers *who are* along with thee,” p. 113; d’á n-dion ar iompuasgað na n-Þaoisíol bádor ag tóruisioct oppa, “to defend themselves against the attacks of the Gaels, *who were* in pursuit of them,” *Id.*, p. 140; Aña, i. rðabá beca bídip forr na tippadaib, “Aña, i. e. small vessels *which were* usually at the wells,” *Cor. Gloss.*, in voce Aña; na ðretnaig tða bátar h-i coimtect Þatrainc iconprocept, h-ite po éinntaipet, “the Britons, *who were* preaching along with St. Patrick, were they *who made* this change” [of the word], *Id.*, voce Cpuimthep; loðap iap raoipe na Cúig go h-Aécliaé d’fiaðuigud agur d’onóruigud na n-oiricceac nuá rín tangadap i n-Éirinn, “after the solemnity of Easter they repaired to Dublin, to salute and honour the new functionaries *who had come* to Ireland,” *Ann. Four Mast.*, A. D. 1600.

d. The relative is often understood, exactly as in English, in such phrases as “the subject I spoke upon,” for “the subject upon *which* I spoke;” “the thing I wanted,” for “the thing *which* I wanted.” But the initial of the verb is aspirated, as if the relative were expressed.

Examples.—An té cpeidear, he who believes; puipionn uaið féin do éop d’airtiugad na cpíce gráðar le neapt, “to place a colony of his own to inhabit the country [*which*] he gains by force,” *Keat. Hist.*, p. 8; in muip tímíller Éiriu, “the sea [*which*] surrounds Ireland,” *Cor. Gloss.*, voce Coípe ðrecáin.

e. In the natural order of an Irish sentence, the interrogative pronouns precede the verb; as *cia buail tú?* who struck thee? *cnead a bhrír é?* what broke it?

In poetry, or poetical prose, the natural order of sentences is sometimes inverted, and the nominative case placed before the verb, as in the poem on the regal cemetery of Rathcroghan, ascribed to Torna Eigeas:

Eire, Fodla, ocuig Óbanba,
Trí h-Óg-mhná áilne ampa,
Cáid i g-Cruacán, &c.

“Eire, Fodla, and Banba,
Three beauteous famous damsels,
Are interred at Cruachan,” &c.

And in the following quatrain from the ode addressed to Donough, fourth Earl of Thomond, by Teige Mac Dary:

Teirce, daorpre, dísé ana,
Plága, cogá, congala,
Diomhacá casá, gaillb-jion, goid,
Tré aimbri pláca fárois.

“Want, slavery, scarcity of provisions,
Plagues, battles, conflicts,
Defeat in battle, inclement weather, rapine,
From the unworthiness of a prince *do spring.*”

In the ancient and modern Irish annals, and in old romantic tales, the nominative or accusative case is frequently placed before the infinitive mood, somewhat like the accusative before the infinitive mood in the Latin language, as *Oírmachá do lorsaó do éene raignéim*, “Armagh was burned by lightning,” *Ann. Four Mast.*, A. D. 778; *cloigheáec Mainistreac do lorsaó*, “the belfry of the Monastery [i. e. Monasterboice] was burned,” *Chronicon Scotorum*, A. D. 1097.

Haliday (*Gaelic Grammar*, p. 115), and the Rev. Paul O’Brien

(*Irish Grammar*, p. 183), have thought that the form of the verb thus placed after the nominative was the past tense of the indicative passive; but the forms of the various verbs which occur in the Irish Annals prove, beyond the possibility of doubt, that it is the infinitive mood of the verb, as *Maēgáinam*, *mac Cindéide*, *áiridh-ní Múrún*, *do eřgábháil do Donubán*, *mac Caéail*, *tighearna Ua Fiðgente*, *tria ḥangnaict*, “Mahon, son of Kennedy, arch-king of Munster, was treacherously captured by Donovan, son of Cathal, lord of Hy-Fidhgente,” *Ann. Four Mast.*, A. D. 974; *mainiftip Chuinche* *do ḥeccbáil la Sioda Cam Mac Conmara*, “the monastery of Quin was erected by Sioda Cam Mac Namara, *Id.*, A. D. 1402; *Tuaetnumain d'orgain ó'n ḡ-callann co a poile*, “Thomond was plundered from one extremity to the other,” *Id.*, A. D. 1563; *Cloigteach Cluana Ioraird do ḥuitim*, “the belfry of Clonard fell,” *Id.*, A. D. 1039; *dít móp daoine do ḥabairt aip feartaib Breifny*, “a great destruction of people was brought on the men of Breifny,” *Id.*, A. D. 1429; *Ard m-᠀pecáin do lorcád agur d'orgain do Íhallaib Atha cliač*, *agur dá céad dumé do lorcád iñ m daimhlig*, *agur dá céad ele do bpeit a m-bpoid*, “Ardbraecan was burned by the Danes of Dublin; and two hundred persons were burned in the stone church, and two hundred more were carried off in captivity,” *Ann. Kilronan*, A. D. 1030; *Tomárt O᠁ Raitillig agur Clann Cába do óol aip ionforig ñ iñ Miðe*, “Thomas Oge O'Reilly and the Clann Caba [the Mac Cabes] went upon an excursion into Meath,” *Id.*, A. D. 1413; *é féin do ḥappraig ó a paile*, *agur boill beaccá do ḫenom dia copp*, “he was dragged asunder, and small bits made of his body,” *Id.*, A. D. 1374; *móp olc do thecht de iaptan*, “great evils came of it afterwards,” *Battle of Magh Rath*, p. 28.

From the forms *do eřgábháil*, *do ḥeccbául*, *d'orgain*, *do ḥuitim*, *do ḥabairt*, *do bpeit*, *do óol*, *do ḥappraig*, *do ḫenom*, *do ḥecht*, used in the above examples, and from other decidedly infinitive forms found in the Irish Annals, such as *do ḥočt*, *do ḥiachtan*, *do pochtan*, *do ḥertáil*, *do ḥaipcrim*, &c., it is absolutely certain that it is the infinitive mood active is used, and not the past indicative passive, as Haliday, O'Brien, and others, have assumed. Whether

this construction be or be not the same as that of the Latin infinitive, preceded by the nominative accusative of the agent, when *quod* or *ut* is understood, and when the infinitive is put for the imperfect tense, must be left to the decision of the learned ; as in Virgil :

“ At Danaūm proceres Agamemnoniæque phalanges
Ingenti *trepidare* metu ; pars *vertere* terga,
Ceu quondam petiere rates ; pars *tollere* vocem.”

Aeneid. vi. 489.

“ ————— Mene *desistere* victim
Nec posse Italiā Teucrorum avertere regem.”

Aeneid. i. 37.

And in Cæsar *De Bello Gallico* :

“ Cæsari renunciatur, Helvetiis *esse* in animo, per agrum Sequanorum et Æduorum iter in Santonum fines facere, &c.”—*Lib.* i. 10.

f. The infinitive mood of the verb-substantive, and of verbs of motion and gesture, &c. often takes before it the nominative or accusative of substantives, and the accusative of pronouns^h, as ɪp̄ olc an n̄io ðeapb̄rāt̄pe do b̄eit̄ a n̄-impeapán le n̄-a céile, it is an evil thing for brothers *to be* in contention with each other; aŋ lóp ðam mé p̄éin do t̄uit̄im, “ it is enough for me that I myself fall ;” *est satis mihi me ipsum cadere*ⁱ; aŋ ταιρηγίpe Þátr̄aic do t̄eaict̄ ann, “ predicting that Patrick would come thither^j;” iap̄ ḡ-clof̄ d̄i an c̄pann̄cup̄ do t̄uit̄im aŋ a mac, “ *quando audivit* sortem obtigisse unico filio suo^k. ”

^h Haliday, in his Gælic Grammar, p. 115. gives this rule from Stewart’s Gælic Grammar, first edition, p. 154, line 18 ; and not understanding its exact meaning, he gives examples which have no reference to it whatsoever. But Stewart, who understood the

Scotch Gælic very well, gives the rule, and the examples, perfectly correct, in both editions of his Grammar.

ⁱ Keat. Hist., p. 145.

^j Id., p. 25.

^k Id., p. 70.

This mode of construction is exactly like the accusative coming before the infinitive mood in Latin, when *quod* or *ut* is understood, or rather when the sentence could be resolved by those conjunctions.

g. The nominative or accusative (in the modern language the accusative) of personal pronouns also often appears before verbal nouns governed by prepositions.

Examples.—*Aip nō firtep rium in céadra nō toimélað ní do'n pleid, ocup rí ap na h-eccáine, cumað de əicfað Eriuð do milleð,* “for he knew that the first person who should partake of the banquet, and it after being cursed, that of him would come to destroy Ireland,” *Battle of Magh Rath*, p. 24; *ocup ré oc imbipt fiodcille itip na rlogu*, “and he a’ playing of chess amid the hosts,” *Id.*, p. 36; *agup í ag aitriúgðað láim pé longþopt an rið*, “and she dwelling near the king’s palace,” *Id.*, p. 70.

When the noun thus placed before the infinitive mood is preceded by a preposition, some writers make the preposition govern it, as *ní ruidiugðað ap Þhaoríolib do əeact ó'n b-Fraingc go m-biað beagán b-focol ionann eatorppa*, “it is no proof of the Gaels having come [lit. *to come*] from France that there should be a few words common between them,” *Battle of Magh Rath*, p. 52. It would be, however, more grammatical not to let the force of the preposition light on the noun in this construction, but to consider it as governing the whole clause, as expressing an abstract substantive idea, and to write *ní ruidiugðað ap Þhaoríol do əeact ó'n b-Fraingc*, &c.

It should be here noted by the learner, that in the modern Irish language, and in the Scotch Gælic, the accusatives (or be they nominatives, if the Scotch will have them so) of the personal pronouns é, í, iud, are always used before the infinitive mood in this construction, and not ré, rí, rið; but in ancient Irish manuscripts the latter occur very frequently.

RULE XIII.

When there are two or more nominatives joined together by a copulative conjunction, the third person

plural of the verb is never used in the modern language, as *do. bíg ann Domnall, Donnchaó agus Diarmuid*, Daniel, Donough and Dermot were there.

But in the ancient language the third person plural of the verb is used, as *bátop aon Domnall, Donnchaó ocus Diarmuid*. But this may have been, perhaps, in imitation of the Latin.

RULE XIV.

The assertive verb *is*, which has the force of the copula of logicians, is always omitted in the present tense after the interrogative particle *an*, whether? also after the negatives *ní* and *noċa*, not; as *an tú é*, art thou he? *ní mé*, I am not.

This verb can also be elegantly omitted in other situations in which it might be expressed, as *oip tú aip ḡ-cruétigtheoir*, for thou *art* our Creator, for *oip iip tú áip ḡ-cruétigtheoir*; *in tú ḡlanap in eclair?* *mé imoppa* [for *iip me imoppa*], “is it thou that cleanest the church? *it is* I indeed,” MS. Trin. Coll. Dubl. H. 2. 18. p. 205, *b*; *mac pom Coirpri Chinnchait* [for *ba mac pom do Chaibri Chinnchait*], he was the son of Cairbre Cinnchait; *toipreach mo popc, crín mo cpré, o po toimpeas Fé fpi Flann*, for *iip toipreach mo popc, iip críon mo cpré, o do toimpeas Flann le Fé*, i.e. “wearied my eye, withered my clay [body], since Flann was measured by the *Fe* [a yard for measuring graves],” *Cor. Gloss., voce Fé*.

RULE XV.

When two or more substantives come together, or succeed each other, denoting the same object, they should agree in case by apposition; as *Domnall, mac Aoda, mic Ainmirech, piġ Eipieann*, Domnallus, filius Aidi, filii Aimmirei, rex Hiberniae. Here the word *mac* is in the nominative case, being in apposition to

Domnall, i. e. being as it were *laid alongside* of it; the word *mic* is in the genitive case to agree with *Aoða*, to which it is in apposition; and *pið*, being in apposition to *Domnall*, is in the nominative case. Sometimes the assertive verb *is* or *ar*, is placed between two nouns which might be put in apposition, as *an t-ainn ar Colam Cille*¹.

This rule is not always observed in the colloquial Irish, and some writers on Irish grammar have attempted to shew that it should not be observed, but that, according to the genius of the language, the word in apposition ought to be in the nominative case, though the word to which it refers be in the genitive, inasmuch as the relative and a verb are always understood. In this opinion the Author cannot acquiesce; and the rule is observed by Keating, the Four Masters, and Duard Mac Firbis, who wrote in the latter end of the seventeenth century; as ór ar ar *þloicð Aoða Athlamh*, *meic Flaithbheartach an Tropatam a* Mac Suibne, “for Mac Sweeny is of the race of Aodh Athlamh, son of Flaithbheartach an Trostain,” *Keat. Hist.*, p. 7. Keating, however, does not always observe this apposition, particularly when the first noun is in the dative or ablative case, as is evident from this example: *dir n-deacuioð tpa Cuchuloinn o'fogluim cleap ngoile go Sgáðaig, bangairgeasðaí baor a n-Albain*, “When Cuchullin went to learn feats of arms from Sgathach, a heroine who resided in Scotland,” *Id.*, p. 78. In this sentence, *Sgáðaig* is in the dative or ablative case governed by the preposition *go*; but *bangairgeasðaí* is in the nominative case, though it ought to be the dative, as being in apposition to *Sgáðaig*. This apposition is, however, found observed in *Cormac's Glossary*, as *Aine, a nomine Aine, ingeime Eogabhal*, “Aine [a hill] is called from *Aine*, the daughter of Eogabhal.”

¹ *Keat. Hist.*, p. 126.

CHAPTER II.

OF GOVERNMENT.

In this chapter is to be explained the government of substantives, of adjectives, of verbs, of prepositions, and of conjunctions.

SECTION 1.—*Of the Government of Substantives.*

RULE XVI.

a. When two substantives come together signifying different things, that is, when not in apposition, the latter is put in the genitive case.

Examples.—*Tórað na talman*, the fruit of the earth; *éipc na mapá*, the fishes of the sea; *pún fóglá*, a desire of plunder; *polap na gréine*, the light of the sun; *Dia na h-íce*, “*Deus salutis*,” *Cor. Gloss.*, *voce Diancecht*; *Dúilem na n-dúl*, “Creator of the elements,” *Leabhar Breac*, fol. 121, *b*; *Tigerná in domam*, “the Lord of the world,” *Id.*

When the governing substantive is preceded by a preposition, some writers eclipse the initial of the governed substantive, as *le h-anfað n̄gaoiße*, “by a storm of wind,” *Keat. Hist.*, p. 28. But this is not necessary, nor is it at all observed in the spoken language.

b. Verbal nouns substantive coming from transitive verbs, govern the genitive case of those nouns which the verbs from which they are derived would govern in the accusative or objective case.

Examples.—*Ag cup ril*, sowing seed, i. e. a sowing of seed; *ag doptas ñola*, shedding blood, i. e. a shedding of blood; *do fōglum céipðe*, to learn a trade, i. e. to or for the learning of a trade.

Also verbal nouns, which may be properly styled progressive active nouns, when preceded by certain prepositions have the force of active participles in other languages; and, when preceded by *do*, have the force of the infinitive mood active. Also adjectives taken substantively, as *co n-immað eolair*, “with much knowledge,” *Leabhar Breac*, fol. 107, *a, a.*

RULE XVII.

When, in the absence of the article, the latter of two substantives in the genitive case is the proper name of a man, woman, or place, its initial is aspirated; as *ó ām̄ri ñ Phádraig*, “from the time of St. Patrick^a;” *ingéan Shaibhe*, the daughter of Sabia; *Ailreaðbog Chaoil*, the Archbishop of Cashel.

This holds good as a general rule in the modern Irish language, but it is much to be doubted whether it was adhered to in the ancient language; and in modern Irish an exception to it is generally made in family names, which are made up of the proper names of the progenitors of the families, and the word *O* (or *Ua*), *nepos*, or grandson, or *mac*, a son, prefixed, as *O Neill*, *O'Neill*; *O Domnaill*, *O'Donnell*; *O Concâbair*, *O'Conor*; *O Ceallaigh*, *O'Kelly*; *O Donnabán*, *O'Donovan*; *Mac Domnaill*, *Mac Donnell*; *Mac Carthaigh*, *Mac Carthy*; not *O Ðhomnaill*, *Mac Ðomnaill*, &c. But should the prefixed *O* be itself governed in the genitive case by another noun, then the initial of the noun which it governs will be aspirated, as *Mac Néill Uí Ðhomnaill*, the son of Niall O'Donnell; *Mac Cathail Uí Chonchobair*, the son of Cathal O'Conor; *athair Thaibhge Uí Cheallaigh*, the father of Teige O'Kelly. Some writers aspirate the initial of the latter substantive,

^a Keat. Hist., p. 110.

even when it is not a proper name, as *gop gáb dáracht feirge é*, “so that he was seized with a paroxysm of anger,” *Keat. Hist.*, p. 76; *ας γεαρράο̄ cōille*, “cutting down the wood,” *Id., ibid.*; *oiliomáin meic píg*, “the fosterage of a king’s son,” *Id.*, p. 97; *cil chatha*, “a rock of battle,” *Cor. Gloss.*, *voce Cathal*; *cil éíra*, “rock of tribute,” *Id.*, *voce Caipel*. But this is not to be imitated, as it weakens the sound of the word too much.

It is very strange that O’Molloy calls the O prefixed to Irish surnames *an article*, whereas it is really a substantive, and has been translated *nepos* by Adamnan, in his life of Columba. O’Molloy writes: “Articulus o appositus proprijs nominibus virorum Principum Hibernensium facit nomina enunciari in genitio uero casu, vt o Domhnall, o Neill, o Óriam; sub casuatione autem, flexione, vel declinatione, variari solet in i, ua, vt nominatiuo o Óriam, genitiuo i Óriam, datiuo dua Óriam, accusatiuo ap o McBriam, vocatiuo a i Óriam, ablatiuo le o Óriam, cum tamen Óriam, de se feratur in nominatiuo, et accusatiuo, et ablatiuo, et datiuo: Óriam verò non nisi in genitiuo et vocatiuo singularis numeri.”—*Grammatica Latino-Hibernica*, 102.

The fact, however, is, that Óriam, the name of the progenitor of the family, is put in the genitive case throughout, and governed by the substantive O, which means *nepos*, grandson, or descendant, and that the changes of the initial O are merely euphonic.

SECTION 2.—*Of the Government of Adjectives.*

RULE XVIII.

The adjective lán, *full*, often requires a genitive case after it, as lán pola, full of blood; lán feirge, full of anger; but it more frequently requires the preposition do, or more correctly de, after it, as lán d’fui, full of blood; lán d’feirg, full of anger.

Examples.—Dubhach mac U Lughair, leictar lán do path in Spioradha Naomh, “Dubhthach Mac U Lugair, a vessel full of the grace of the Holy Spirit,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358; gupubo lán an cnocc síb, “so that the hill was full of them,” *Vit. Moling*; do bádáp na moige dá gáé leis do'n pód lán do ríopainib Coiclenn, “the fields on each side of the road were full of the tents of the Danes,” *Keat. Hist., Callaghan Cashel*; i'f lán d'a róillri nem occup talam, “heaven and earth are full of his light,” *Visio Adamnani*, in *Leabhar Breac*.

Some grammarians have attempted to give rules of Syntax for pointing out what prepositions should follow certain adjectives, according to their signification; but to determine this is a matter of idiom, rather than of Syntax, and must be learned by use. The learner, however, will find much information on this subject in Chap. VII. Sect. 3, where the idiomatic application of prepositions is treated of.

RULE XIX.

The comparative degree, in the modern Irish, takes the conjunction *má*, *than*, *quam*, after it, as ba gile a cneir má an rneacta, her skin was whiter than the snow.

The ancient comparative in *itep* will have the noun following it in the dative or ablative form, if it be of the feminine gender, as *gilitep gréim*, whiter than the sun; a construction exactly similar to the Latin *lucidior sole*; but no trace of this form of the comparative is found in the modern language.

In some tracts in the *Leabhar Breac* the comparative is construed exactly as in the Latin, that is, with an ablative case after it, without the conjunction *má*, than, as in the following passage: *poptar lípe pennai'b nime agur gainem mapa agur duille peda, buind fpi medi, agur medi fpi bunnu do peppu, agur fuilt dia cennaib oc a tamnao*, “more numerous than the stars of heaven, the sands of the sea, and the leaves of trees, were the feet of persons to necks, and necks to feet, and the hair in being cut off their heads,” fol. 103, b, a; i'f límu feoir no folz piobuine illpatha in

mapbnuoa noib-pea, “more numerous than the blades of grass, or the leaves of trees, are the blessings flowing from this holy elegy,” fol. 121, *a, a*; τίρρα δ' Φίν 'n-a Φίν ιαρέαρ, αιβνε βεοιρι ιφ βρο-
κοτι blaþta cech lind, “a spring of wine at the very west end,
and rivers of beer and *brocoid*, sweeter than every liquor,” fol. 108,
a, b.

Sometimes it has the preposition *fpi* (i. e. *le*), and the conjunction *oγur* or *ocur* after it, in which construction it expresses comparison of equality, as *ba liuidip fpiat gainem mapa, no fpiat oŋitpenna teneo*, *no fpiat oŋucht immatain cetamain no fpiat penna nime deŋgnatta ic gualbniugad a chorr*, “numerous as the sands of the sea, or as the sparks of fire, or as the dew drops of a May morning, or as the stars of heaven, were the fleas that were biting his legs,” *Mac Conglinn's Satire*, in *Leabhar Breac*, fol. 107; *cum ba méitithep ocur og neŋ-čípc h-i*, “so that it was as large as a hen-egg,” *Id., ibid.*; *méitithep fpi h-og neŋ-čípc cač mip*, “each bit large as a hen-egg,” *Id.*; *méitithep fpi h-og cuppi*, “large as the egg of a crane,” *Id.*

RULE XX.

When the preposition *de* is postfixed to the comparative, it is applied in the same way as the comparative degree in English, when preceded by the article *the*, as *ιφ peŋjde tu pín*, thou art *the better* of that; *ni τρui-
mide an colann ciall*, the body is not the weightier for the sense.

The conjunction *má, than*, is never used after the comparative in this construction.

RULE XXI.

The superlative degree does not require a genitive case plural after it, as in Latin, for the genitive case in Irish, as in English, always denotes possession and nothing more, and therefore could not be applied, like

the genitive case plural in Latin, after nouns partitive, or the superlative degree; but it generally takes after it the preposition *do*, or more correctly *de*, as *an bhean iñ álne de mnáib*, the fairest woman of women; *an peap iñ mó de na laoçanib*, the largest man of the heroes.

RULE XXII.

a. The numerals *aon*, *one*, *dá*, *two*, are placed before their nouns, and aspirate their initials, if of the aspirable class, as *aon cluap*, one ear, *dá cluap*, two ears.

As *r* follows the rule of aspiration, not eclipsis, it will be expected that it should have *t* prefixed after these words, and so it has after *aon*, but not after *dá*, as *aon t-rlige*, one way; *aon t-ruil*, one eye. But it must be acknowledged that the best Irish writers sometimes aspirate *r* after *aon*, as *pe h-aomhreac्तmain*, “for one week,” *Keat. Hist.*, p. 31. And it is a remarkable fact, that *dá*, which aspirates every other aspirable initial consonant coming after it, causes eclipsis in one solitary instance, namely, the word *t-riam*, a third, as *dá d-t-riam*, “two-thirds,” *Id.*, p. 157.

b. The numerals *t-pí*, *ceit-pé*, *cúig*, *pe*, *fiče*, *t-phioča*, and all multiples of ten, as well as all ordinals, will have the initials of their nouns in their primary form, as *t-pí cluapa*, three ears; *ceit-pé píp*, four men.

The ordinals *céao* and *t-peap* are exceptions to this rule, and cause aspiration.

c. The numerals *peacht*, *oict*, *noí*, *deic*, eclipse the initials of their nouns, if they be of the class that admits of eclipsis, as *peacht g-cluapa*, seven ears; *oict g-cora*, eight feet; *noí b-píp*, nine men; *deic m-bliaðna*, ten years.

If the initial be *p*, it retains its primary sound after *peac̄t*, *očt* *noí*, *deic̄*, as *peac̄t* *plata*, seven yards ; *očt* *rnaðmanna*, eight knots ; *noí pléibte*, nine mountains ; *deic̄ ragaip̄t*, ten priests.

RULE XXIII.

When the numeral is expressed by more than one word, the noun is placed immediately after the first, that is, between the unit and the decimal, as *τpí píp* *déag*, thirteen men ; *peac̄t* *g-céo* *déag*, seventeen hundred^b.

SECTION 3.—*Of the Government and Collocation of Pronouns.*

RULE XXIV.

a. The pronouns *mo*, *my*, *do*, *thy*, *a*, *his*, are always placed before their nouns, and aspirate their initials, if of the aspirable class, as *mo cluaip̄*, my ear ; *do cōp*, thy foot ; *a céann*, his head.

b. When *mo*, *my*, *do*, *thy*, are followed by a word beginning with a vowel or *p*, the *o* is omitted ; as *mo ačaiip̄*, my father, which is generally written *m'ačaiip̄* ; *mo ſuil*, my blood, written *m'ſuil* ; *mo feapann*, my land, written *m'feapann*.

These words are obscurely written *mačaiip̄*, *mſuil*, *mfeapann*, in old manuscripts, but an apostrophe should always be used in modern books when the *o* is omitted.

In *do*, *thy*, the *o* is sometimes changed into *t*, and often dwindles into a mere breathing (*h*), as *τ'anam*, thy soul, for *do anam* ; *h'ačaiip̄*, thy father, for *do ačaiip̄*. *Cia τ'anm peo*, ol Eochaid,

^b Annals of the Four Masters, A. D. 1174.

“what is thy name, said Eochaidh ?” *Tochmara Etaine.* **I** τ' αγαῖο, against thee, for τὸ αγαῖο, *Battle of Magh Rath*, p. 12: **cec̄ cæs̄** μορ τυκ ḥ αταιρ, πιάν, “every great battle which *thy* father ever fought,” *Id.*, p. 44; **ap̄ mēd do naom̄eac̄ta σευρ** ḥ ονόρα αγ̄ Θία, “for the greatness of thy sanctity and honour *with* [i. e. in the sight of] God,” *Keat. Hist.*, p. 130; **ap̄ uruja a aiēne ap̄ māor̄e** do meanman, deapóile h' intinne, σευρ ḥ αγιοντα, “it is easy to know it by the imbecility of *thy* courage, and the littleness of *thy* spirit and mind,” *Id.*, p. 143.

RULE XXV.

A, *her*, has no influence on the initial consonant of the noun before which it is placed, as **a ceann**, her head; but if the noun begins with a vowel it will require **h** prefixed, as **a h-inḡean**, her daughter; **a h-éan**, her forehead.

RULE XXVI.

Ap̄, *our*, **baþ**, *your*, **a**, *their*, eclipse the initials of the nouns which follow them, as **áþ m-briat̄ra**, our words, **ap̄ n-dócht̄cuþ**, our hope; **baþ g-cora**, your feet; **a g-cinn**, their heads.

If the initial of the noun be a vowel (see p. 65), **n** will be prefixed (which should be always separated by a hyphen, for the sake of clearness); as **áþ n-ap̄án**, our bread; **baþ n-aþaiþ**, your father; **a n-aþpm**, their arms.

The learner will observe, from Rules 24–26, that the meanings of **a**, as a possessive pronoun, are distinguished by the form of the initial letter of the nouns following it; thus :

1. **A**, *his*, aspirates the initial consonant of the following noun, as **a cora**, *his* feet.
2. **A**, *her*, makes no change, as **a cora**, *her* feet.
3. **A**, *their*, eclipses, as **a g-cora**, *their* feet.

When the consonant is not of the class which admits aspiration, or eclipsis, there is no guide to the eye, and some have suggested that it would improve the language to write this vocable *é*, when it signifies *his*, *í*, when *her's*, and *á*, when *theirs*.

RULE XXVII.

When the possessive pronouns *a*, *his*, *her's*, or *their's*, are preceded by a preposition ending in a vowel, they require an *n* prefixed, which, for the sake of clearness, should be always separated by a hyphen, as *co n-a*, *le n-a*, *ó n-a*, *tpé n-a*.

This *n*, which is inserted between the vowels to prevent a hiatus, is not used in the Scotch dialect, in which they write, *le a*, *o a*, *tre a*, and sometimes omit the *o* altogether.—*Vide suprad*, pp. 148, 149.

This euphonic *n* is also frequently omitted in some old Irish manuscripts, as *de pín tpá boi Coirpri Musc oc aithigé púip co a muintir*, *occup co a cairde*, “hence Coirpri Musc was frequenting in the east with his family and with his friends,” *Cor. Gloss., voce Moġ Ēime*.

RULE XXVIII.

a. The relative pronoun *a* expressed or understood, and all forms of, and substitutes for it, are placed before the verb, and aspirate the initials of all verbs, except when it is preceded by a preposition expressed or understood; as *an feap a buaileap*, the man who strikes; *an té céilpear*, he who will conceal; *an feap a taptaingeap*, the man who draws.

b. But when the relative is itself governed by a prefixed preposition, which is sometimes left understood, and is not the nominative case to the verb, it then eclipses the initial consonant of the verb.

Examples.—*An feap d'á d-tugár é*, the man to whom I gave it; *Círbe aum in báile i m-bidír a cognam a cípe*, “Cirbe is the name of the place *in which* they used to chew the cud,”—*Cor. Gloss.*, *voce Femen*; *trí h-aumpépa i n-glantáp*, “three times *at which* they are cleaned,” *Id., voce Rot*; *sen, i. lín a ngabap eom*, “sen, i. e. a net *in which* birds are taken,” *Id., voce Sén*.

c. But if the particles *do*, *po*, &c., signs of the past tense, should come between the relative and the verb, then the initial of the verb is under their influence, and suffers aspiration as usual; as *an feap óp* [i. e. ó a po] *ceannaígeap é*, the man from whom I bought it.

d. When the relative *a* signifies *what*, *that which*, or *all that*, it eclipses the initial of the verb without a preposition; as *a d-tuğ Criomhthann do gíallab leip*, “all the hostages that Criomhthann brought with him.”

RULE XXIX.

a. The relative pronoun is often loosely applied in the modern language, somewhat like the colloquial, but incorrect, English “who does he belong to?”

This form, however, should not be introduced into correct writing; but the relative should be always placed immediately after the preposition; thus, instead of *an é pín an feap a paib tú ag caint leip?* is that the man *who* thou wert talking to? we should say, *an é pín an feap le a paib tú ag caint?* is that the man *to whom* thou wert talking?

The relative (as has been already said, Rule 12, *d*), is often understood, as *o do concadap rein oncu Eogán*, *ocur na meirgíða puc a creaca co minic uaða do innitoígeadap do cum a céile*,

* Keat. Hist., p. 102.

"when they perceived the banner of Eoghan, and the other standards which often carried away their spoils, they rushed upon each other," *Vit. S. Cellachi*. It is also often disguised in synthetic unions formed of certain prepositions, and prefixed signs of tenses, and particularly when the assertive verb *ip* is expressed or understood, as *an feap lep mapbað é*, i. e. *an feap le a po mapbað é*, the man by whom he was killed, *lep* being made up of *le*, by, *a*, whom, and *po*, sign of the past tense; *feap dápab* (or *dánab*) *aúnm Óomhnall*, a man whose name is Daniel, i. e. *vir cui est nomen Danielis*. The verb *ip*, when connected with the relative thus, preceded by a preposition, becomes *ab*, even in the present tense, and may often be omitted altogether, as *an té lep mian*, i. e. he who desires, literally, he *to whom* it is a desire. This might be also written, *an té le nab mian*, or *an té lep ab mian*. The *p* in this instance is not an abbreviation of *po*, the sign of the past tense, but is inserted instead of *n* to stop the hiatus, which would otherwise be occasioned by the meeting of two vowels. The verb *ip* leaves the relative *a* understood, when no preposition precedes it, as *meall re an feap ip feapp clú*, he deceived the man of better fame.

The form *a* never accompanies the verb *ip*, but the form *noč* takes it constantly, as *ug po in dápa capidil do'n dápa cláp, noč laðþur do'n leigjur fpiðþualtei*, *noč ip contrapdá gním do'n leigjur taipingscéc*, "this is the second chapter of the second table, which speaks of repercussive medicine, which is of contrary action to the attractive medicine," *Old Med. MS.*, by *John O'Cullannan of Rosscarbery*, A. D. 1414.

As the relative always precedes the verb, and has no inflection, its case must be determined by the verb itself, or the noun following, as *an feap a þuailim*, the man *whom* I strike; *an feap a þuialeap mé*, the man who strikes me. But there is one case in which it is impossible to determine, from the *form* of the words, whether the relative is the agent or the object, namely, when the simple past of the indicative active is used, as *an feap a þuail me*, which may mean either the man *who struck me*, or the *man whom*

I struck; an feap a busal Domhnall, the man *who* struck Daniel, or the man *whom* Daniel struck.

This form of constructing the relative could be taken advantage of in equivocation, or false swearing; as if a man swore deapbaim gup ab é peo an feap a busal mé; no one could possibly know whether he meant, “I swear that this is the man *who* struck me,” or “I swear that this is the man *whom I struck*.” There are also other instances in which the want of the accusative form in the relative leads to ambiguity, as an feap a buseag, which may mean either the man *who strikes*, or the man *whom I struck*; for -eag is the relative termination for the present indicative, and also the termination to express the first person singular of the past indicative active. This ambiguity can only be avoided by varying the expression, as by changing the verb active into the passive, or constructing the sentence in a different manner.

b. When a preposition precedes the relative, the initial of the verb following is eclipsed, as an feap vá o-tugat é, the man to whom it was given.

And the same will take place if the relative be understood, as ionmúin teach pe o-tugup cíl, for ionmúin teacé pe a o-tugap cíl, “dear the house which I have left behind;” *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14, fol. 112.

RULE XXX.

The possessive pronouns, when compounded with prepositions, cause aspiration and eclipsis, as they do in their simple forms, and the prepositions with which they are compounded govern such cases as they govern in their simple states, as aon cluain, in my ear; ó d' béal, from thy mouth; lepi g-cáipib, with our friends.

RULE XXXI.

The possessive pronouns, when compounded with, or preceded by the preposition *i*, *a*, or *ann*, *in*, are con-

nected with the substantive verb *τάim*, to denote existence in a certain office, or state, as *τá pé 'na ḡaġapt*, he is a priest, literally, he is *in his* priest; *τá mé am' ðuine ðonna*, I am a wretched man; *τá tú ad' eafbog*, thou art a bishop; *do b̄i pé 'na leanb an uaiρ j̄m*, he was a child at that time.

The verb substantive *τáim* can never ascribe a predicate to its subject without the aid of the preposition *α*, *i*, or *ann*, *in*, as *τá pé 'n-α feap*, he is a man. Of this there seems no parallel in any other European language. But the assertive verb *ip* always connects the predicate with its subject without the help of a preposition, as *ip feap mé*, I am a man. This is enough for Syntax to determine, that is, how the predicate is to be connected with the subject when both these verbs are used. But still it will be naturally asked, whether sentences so constructed have actually the same meaning. It must then be remarked, that the two modes of construction represent the idea to the mind in a quite different manner. Thus, *τá mé am' feap*, and *ip feap mé*, though both mean *I am a man*, have a different signification; for *τá mé am' feap*, I am *in my* man, i. e. I am *a man*, as distinguished from some other stage, such as childhood, or boyhood; while *ip feap me* indicates I am *a man*, as distinguished from a woman, or a coward. This example will give the learner a general idea of the difference of the meanings of sentences constructed by *τá* and *ip*. For more examples, see Prepositions *α*, *i*, *ann*, p. 291.

RULE XXXII.

The interrogative pronouns, whether they are nominatives or objectives, always precede the verb, and seldom admit the assertive verb *ip* in connexion with them, though its force is implied; and the personal pronoun following is put in the accusative, as *cia h-é*, for *cia ip h-e*, who is he? *cia h-í*, who is she? *cia h-iad*,

who are they? *cá cipích i n-a b-puilem*, “what country are we in^d? ” *po iappairí cuinch na carallecha*, “he asked who were the nuns^e? ” *cpead é*, what is it?

But there is no agreement of gender or number between them and their objects, or respondents; the most that can be admitted is, that the interrogative and the pronouns are often incorporated, as *cíad*, for *cí a h-iad*; *cí*, for *cí a h-i*; *cé*, for *cí a h-é*. It should be also remarked, that *cíad* is often written, and generally pronounced *cé*, particularly in the south of Ireland, as *cé m pop é pín? ap Pátraic*, “what wood is this? said Patrick.” *Book of Lismore*, fol. 205, *a*.

When these interrogatives are governed by a preposition, they are always set before it, as *cá n-ap*, whence? *Cpead ó*, what from, i. e. whence; *cíct nápi éuigeadap cpead ó o-táinig an focal fém*, “but that they did not understand *what from* [i. e. whence] the word itself was derived,” *Keat. Hist.*, p. 22.

The verb *ip* may elegantly be used, when followed by an adjective in the comparative or superlative degree, and sometimes in the positive, as *cíd ip meafta do cōpp duime?* “what is worst for the human body?” *Tegusc Righ*; *cíd ip fo ðam*, “what is good for me?” *Id.*; *cíd ip buamh pop brí*, “what is the most durable in the world?” *Id.*; *cpeud ip bpeug ann*, “what is a lie?” *Lucerna Fidelium*, p. 111.

RULE XXXIII.

The demonstrative pronouns immediately follow the substantives, or the adjectives belonging to the substantives, to which they refer, as *an peap po*, this man; *an típ pín*, that country; *na daoine uaire úd*, those gentlemen; *Cenn Abrat Sleibi Caín peo ter* (i. e. *an phlaib po teár*), Cenn Abrat Slebhi Cain, is *this* [mountain] to the south?

^d Book of Leinster, fol. 105.

^e Feilire Aenguis, end of Feb.

The only exception to this collocation occurs when the assertive verb *is* is understood, as *is in an uair*, that is the hour, or time; *is an lá*, this is the day.

The indefinite pronoun *gac*, each, every (anciently written *cac*, *ceč*), sometimes eclipses the initial of the noun which follows it, as *gac n-duine*, every man, or person. *Sochrainte Dé domm ann-cul ap cac n-duine midur traptur dám*, “may the host of God protect me against *every* man who meditates injury to me,” *St. Patrick’s Hymn*, in *Liber Hymnorum*; *cac n-apd*, “every height,” *Cor. Gloss.*; *cac n-uafal*, every thing noble; *cac n-depg*, every thing red; *cac n-om*, every thing raw, or crude, *Id.*

Keating and O’Molloy sometimes place the preposition *pe* between *gac* and its substantive, as *gac pe m-bliaðan*, every second year; *gac pe b-peacht*, turns about, *Keat. Hist.*, p. 156, *et passim*; *gac pe g-ceitd aȝur pe b-peaghra*, “in successive question and answer,” *Lucerna Fidelium*, p. 265.

This position of the preposition *le*, *pe*, or *pa*, after *gac*, or *ceč*, is also found in the older Irish compositions, as in the *Visio Adam-nani*, in the *Leabhar Breac*: *ceč pa n-uair tráigid in pian díb*, “each second hour the pain departs from them.”

This pronoun has frequently the noun connected with it in the genitive case, even when there is no word to govern it, as *gacá nóna*, every evening; *ib deoč d’uīrci fíp-thibrait ap cédlongað gacá maiðne*, “drink a drink of pure spring water fasting every morning,” *Old Med. MS.* 1352; *do bpríeð clorice fuail, ocul d’á h-maþbað iap n-a bpríeð*; *noí rgenaigí epiunni do miecon páðum do cùp a b-f’n, ocul a mersað trít a céile, ocul in fín pe’n d’ól gacá maiðni ocul gacá nóna*, “to break the stone, and expel it after being broken; put nine round sprigs of horse radish into wine, and mix them together, and drink this wine every evening and morning,” *Id.*

When *gacá* is set before the adjective *dipeac*, it gives it an adverbial force, as *do cónnaic cupach éuige gacá n-dipeach*, he saw a boat directly sailing towards him.—*Toruidheacht Gruaidhe Grian-Sholuis*. This form of expression is also used throughout the *Annals of the Four Masters*.

But in the spoken language *gáct* does not always cause eclipse, and it has, therefore, been thought advisable not to give it a place in the text as a general rule.

SECTION 4.—*Of the Government of Verbs.*

RULE XXXIV.

a. Verbs active transitive govern the accusative case of personal pronouns, as *buail* *pé* *tú*, he struck thee; *buir* *pé* *é*, he broke him, or it; *dísbir* *pé* *iad*, he expelled them; *a tigeapna*, *ap iad-pan*, *no meirtean*^f *inne gan amóri*, “O lord, said they, thou hast doubtlessly discouraged us.”

As nouns have no accusative form, it must be determined from their position in the sentence whether they are agents or objects; when objects, they are usually placed after the verb, but never between the verb and its nominative, as *buail Diarmuid Domnall*, Dermot struck Daniel; *percussit Diermitius Danielem*. This is the natural order of an Irish sentence, and the less it is disturbed the better, as, in consequence of the want of the accusative form in nouns, any transposition must create more or less obscurity.

Some writers have attempted to introduce an accusative form, different from the nominative singular, by making the object of the verb terminate like the dative or ablative, as will appear from the following examples: *Taipngíó lib a cingliu nime in annam n-ecpairbdig* *pea* *ocur* *atidinid illam* *Lucifir* *dia báudu* *ocur* *dia* *forpmúchao* *i fodomain ifípn co ríp*, “hanc animam multo peccantem angelo Tartari tradite, et demergat eam in infernum.” *Visio Adamnani*, in the *Leabhar Breac*; *do loifg* *gáct* *luoč* *dioib* *a* *loing* [for a long], “each hero of them burned his ship, *Id.*, p. 39; *do éogbhadar* *gaois* *ngeubéigé* *ngeimthliðe* *do* *éinr* *anfaō* *mór* *ap*

^f Keat. Hist., p. 144.

an muīp, “ they raised a dangerous magical wind which raised a great storm on the sea,” *Id.*, p. 57; do ḃeīp póig ḍ’u ḡnuacō, “ he gave a kiss to his cheek,” *Id.*, p. 124; cup ḡopaird in ḡaéparg, “ so that he drew out [the foundations] of the city,” *Vita Patric.* in *Leabhar Breac*, fol. 14, b, b; ḍor ḡni Coirpri iap n-a maipach ceipt móip de Ṛin, “ Coirpri on the next day made a great complaint of this,” *Cor. Gloss., voce Moġ Ēime*.

Various examples of it also occur in the old historical tale called the *Battle of Magh Rath*, published by the Irish Archaeological Society ; but it should not be imitated in the modern language. Some have also attempted to introduce an accusative plural form for nouns, by making them terminate in a or u ; as, acc. olca, nom. uile, acc. eolca, nom. eolraig. But the best writers terminate the nominative plural in a also.—See the *Etymology*.

In the ancient Irish language, the pronoun, when it is in the accusative case, governed by the verb, is often amalgamated with the sign of the tense and set before it, as iŋ mīrī pot ḡubča, “ it is I who shall wound thee,” *Battle of Magh Rath*, p. 29, for iŋ mīrī ḍo ḡubfaiō ḡú, .. ḍo ḡompearr ḡú ; iŋ maič pom ḡecaircīp, “ it is well thou hast instructed me,” *Id.*, p. 10 ; iŋ ḡuaibreač pom ḡúrīpīp, “ disagreeably hast thou awakened me,” *Id.*, p. 170. The nominative case to the verb passive, when a pronoun, is also frequently placed before it in old writings, as nīt aicillfe nech ele ḍo’n muintep rī, “ none other of this people shall address thee,” *Cor. Gloss., voce Ppull*; pom cailead̄ latru iap Ṛin, “ I was fostered by thee after that,” *Id.*, p. 34 ; napot uamnaigħċep, “ be not terrified,” *Id.*, p. 8 ; nom lecīð-ri lib, ol re, “ will ye permit me to go with you, said he,” *Id., voce Ppull*; aċċt nom aicill re, “ but address me,” *Id., ibid.* In those instances the particle prefixed to the verb and the pronouns are always amalgamated.

In the modern language the possessive pronouns, combined with the preposition aġ, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle, put passively in English, as tā an teac̄ ’għa ḡoġbáil, the house is building, or a’ building ; tā an obaip ’għa déanam, the work is doing, i. e. a’ doing or being done ; tāid riad ’għa meallċa, they

are being deceived. For 'gá in these instances, many writers put d'á, or óá, which cannot be considered as correct, as *go d-téid d'á unfuinnt féin ionnta*, "until he goes to wallow in them," *Keat. Hist.*, p. 1; *d'á d-toigairm*, "to summon them," *Id.*; *cé tsoigfaid d'á reanfaid féim*, "*jejunius se macerando*," *Id.*, p. 13. Sometimes in this construction the verbal noun is not passive, as *tá ré 'g am bualao*, he is a' striking me ; literally, he is *at my striking* ; *an t-eugcoirpom atá agá deunam ap a h-áitrigceoirib*, "the injustice that is being exercised against its inhabitants," *Keat. Hist.*—*Pref.*

It is proper to notice in this place such constructions as the following : *gop b'éigin a páigil*, "that she had to be found," *Keat. Hist.*, p. 96; *ír cóip a déanam*, it is proper to do it. In these sentences the a is a mere possessive pronoun, and the literal meaning is, *her finding* was a compulsion ; *its doing* is proper. The possessive pronoun in such sentences may be changed into the accusative of the corresponding personal pronouns, and the verb into the infinitive mood, as *gup b'éigin i d'páigil*; *ír cóip é do déanam*.

b. Some verbs active require a preposition after them, as *iap ap Óhia*, ask of God ; *labair le Óomnall*, speak with [to] Daniel. But these forms of expression must be learned by experience in this as in all other languages.

RULE XXXV.

The infinitive mood of active verbs has a peculiarity of construction, which distinguishes this from most other languages, namely, it takes the accusative case when the noun is placed before it, and the genitive case when the noun comes after it.

Examples of Accusative :—*Eipic do gobaíd a mapbaid duine*, "to receive eric [mulct] for the killing of a man," *Keat. Hist.*, p. 14; *cloiðe do déunam*, to build a wall ; *ní láimao neć zenio d'fataid i n-Eipind* ír in lou fín, nó cu n-ádmhnta h-i Témpairg ap

túr, ip in pollamain, “ no one durst light a fire in Ireland on that day until it should be lighted first at Tara at the solemn festival,” *Leabhar Breac*, fol. 14, a, a.

Examples of the Genitive:—*Do* *pat imorpa Moling* *Gobán* *Saer* *cúigí* *do* *ðénúm* *a* *ðairéidige*, “St. Moling brought Goban Saer with him to build his oratory,” *Vit. Moling*; *cíd doet* *Þoacét*, *ol* *Eochaid*. *Do* *imbírt* *Þiochille* *frit-ru*, *ol* *re*, “what has brought thee? said Eochaidh. To play chess with thee, said he,” *Tochmarc Etaine* in *Leabhar na h-Uidhri*; *do* *ðornam* *an* *clóide*, “to defend the wall,” *Keat. Hist.—Preface*; *do* *ðeunam* *feille oppa*, “to act treachery on them,” *Id.*, p. 74; *do* *léicc* *Mac* *Uí* *ðhpriam* *Þccaoileadh* *d'á* *Þccémeltaib* *d'apccam* *na* *n-oípeap*, “ Mac I-Brien sent forth a body of his marauders to plunder the districts,” *Ann. Four Mast.*, A. D. 1559.

From this it may be safely concluded, that in the first mode of construction, the forms *do* *ðabáil*, *do* *ðeunam*, &c., are truly infinitives, having exactly the same force as the English *to receive*, *to do*; but that, in the second mode, they are not properly infinitives, but verbal nouns, governed by the preposition *do*.

Sometimes, when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative, governed by the preposition, as *gan feirg* *do* *ðeunam*, “not to be angry,” *Keat. Hist.*, p. 75; *pe Þairnéip* *fírinig* *do* *ðeánam*, “to make a true narration,” *Id.*; *ag iarratád locta agur* *toibéime* *do* *ðabáint* *do* *þean-Þhalluib*, “attempting to heap disgrace and dishonour upon the old English,” *Id.*

But this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus, *pe Þairnéip* *fírinneac* *do* *ðeunam*.

Stewart agrees with this opinion, in his *Gaelic Grammar*, p. 175, where he writes: “Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as ‘gus am bord a ghiulan, to carry the table,’ Exod. xxv. 27; ‘luath chum ful a dhortadh, swift to shed blood,’ Rom. iii. 15, edit. 1767;

‘an deigh an obair a chriochnachadh, *after finishing the work,’* *Gaelic Grammar*, 1st edit. p. 165, and 2nd edit., p. 175. Both modes of construction, however, are allowable, like the gerunds and gerundives in Latin, as “tempus curandi rem,” or “tempus curandæ rei;” *in curando rem*, or *in curandâ re*.

Sometimes the infinitive mood must be translated passively, like the latter supine in Latin, as ταπ ἐιρ̄ Arfaxad δο ἱρειε̄ δο, “after Arphaxad was born to him,” *Keat. Hist.*, p. 45; ταπ ἐιρ̄ υαῑ δο ἔοσαιτε, “after a grave being dug;” literally, “after to dig a grave;” ο δο ἔονταις Νιυλ Φαραο̄ γο η-α ὑλωσ̄ δο ἢάταδ, ααῑρ̄ ιρ̄ in ἢ-φεαρονν ȝ-cedna, “when Niul perceived Pharaoh with his host to have been drowned, he remained in the same land,” *Keat. Hist.*, p. 46.

Progressive active nouns, and all verbal nouns, govern the genitive case after them, like the infinitive mood, when the substantive follows it.

RULE XXXVI.

The nominative case absolute in English, or the ablative absolute in Latin, is, in Irish, put in the dative or ablative, with the preposition *do* prefixed.

Examples.—Ap m-beīē ’n a ȝoðlað do Ðhomhnall, Daniel being asleep; iap poctam a ȝ-típ dóib, they having reached the land; literally, on reaching the land by them; iap ȝ-cinnioð ap an ȝ-comaire ȝin dóib, “they having resolved on that counsel;” literally, “after the determining on that counsel by them,” *Keat. Hist.*, p. 35.

RULE XXXVII.

Ba, or buð, the past tense indicative of the affirmative verb iþ, aspirates the initial of the noun substantive, or adjective which follows, as ba manit an peap é, he was a good man; ba bean manit í, she was a good woman; ba móþ na daoine iad, they were great people.

This rule will not, however, hold good throughout the provinces, for in some parts they do not aspirate the initial of the word following *ba*; and, indeed, the aspiration is not essential, and has been merely used for the sake of euphony, or, perhaps, ease of utterance. When the word following *ba* begins with a vowel, an *h* is sometimes prefixed, to prevent a hiatus, as *ba h-óg an feap é an taoin*, he was a young man at that time. But this rule is not general in the written language, nor at all observed in conversation, for in the south-east of Ireland they would say *doob' óg an feap é*, prefixing *do*, sign of the past tense, and rejecting the *a* in *ba*.

RULE XXXVIII.

a. One verb governs another which follows it, or depends upon it, in the infinitive mood; as *d'órðaigh Déa óúinn a aitceannta do cónmead*, God ordered us to keep his commandments; *do fósgraíodh d'Peargur rígrat taran loings do tábairt do Ulltaib*, “Fergus was ordered to cover the retreat for the Ultonians.”

b. When the governed verb is one expressing motion or gesture, which does not govern an accusative, the sign *do* is never prefixed, as *duibhait pé liom dul go Córcaig*, he told me to go to Cork.

This rule is general and important, but has not hitherto been given by any of the writers on Irish grammar.

We cannot close these remarks on the government and collocation of the verbs without noticing that Haliday and others give it as a rule of Irish syntax, that *to know*, in English, is expressed in Irish by the verb *táim* and *fios*, knowledge, as *atá fios agam*, I know, i. e. there is knowledge to me; and that the Irish language has not single verbs to denote possession, power, want, &c., such as the English verbs, *to have*, *to know*, &c. This, however, is a

^s Battle of Ros Leter.

matter of idiom, rather than of syntax, and should be explained in giving the idiomatic meanings of the prepositions. It must be, indeed, acknowledged, that the modern Irish language, which is suffering decomposition more and more every day, from the want of literature, has not separate verbs to denote *I have*, *I can*; but in the south of Ireland, *feáraim*, *I know*, is not yet out of use; and in ancient, and some modern manuscripts, we meet such verbs as *cumcaim*, *I can*, or *I am able*; *feáraim*, *I know*; *fídir*, *he knew*, as in the following examples: *Dixit Patricius dichuir podeschta, n̄i potes*; *dixit magus, n̄i chumcam cup in t̄arath cedna i m-bapaic*, “Patrick said, remove now the snow, *si potes*; dixit Magus, *I cannot*, until the same time to-morrow,” *Leabhar Breac*, fol. 14, a, a; *o n̄o fídir O'Neill Magnum do dol hi o-Tír Eaccham*, “when O’Neill *knew* that Manus had gone into Tyrone,” *Ann. Four Mast.*, ad an. 1522. *Fearaim*, *I know*, is used even by Keating, as *go b-fearair cionnur r̄gapruim-ne*, “until thou knowest how we shall part,” *Keat. Hist.*, p. 46; *go b-fearair a b̄freaghra oim*, “until I know their answer to me,” *Id.*, p. 153; *co feirfeadh rom*, “that he might know,” *Cor. Gloss.*, *voce Leirec*; *in feiḡa n̄o feiḡ recha Moling*, *n̄i fitip i neam̄ no i talum̄ do coith in mac leiḡinn*, “Moling looked behind him, but did not know whether the student had passed into heaven, or into the earth,” *Vita Moling*.

SECTION 5.—*Of the Government and Collocation of Adverbs.*

RULE XXXIX.

The simple monosyllabic adverbs are placed before the words to which they belong, and aspirate their initials, if of the aspirable class of consonants, as *no-móp*, very or too great; *ráp-máit*, exceedingly good. *Do* and *po*, the signs of the past tenses of verbs, aspirate the initials of the verbs in the active voice, but not

in the passive, as *do buaile ré*, he struck ; *do buaileaoé*, he was struck.

When *po* is immediately preceded by the relative *a*, who or which, they combine, and become *óp*, as *Aðam óp*, *fáramap*, i. e. *ó a po fáramap*, Adam from whom we have sprung ; *án̄t i n-ap éuit Domhnall*, i. e. *i n-a po éuit*, the place in which Daniel fell.

When *do* precedes a verb whose initial is a vowel, or *r*, it drops the *o* in the active voice, but not in the passive, as *d' ól ré*, he drank ; *d' fiarraig ré*, he asked, or inquired ; *do h-ólaó*, it was drank ; *do fiarraigéaoé*, it was asked. The particle *a* is very generally prefixed to the verbs *táim*, I am, and *deirim*, I say, for the sake of euphony or emphasis.

RULE XL.

The adverbs *am*, *em*, *cis*, *iomorra*, *dan*, *din*, *dono*, *dona*, or *domi*, *capam*, *idip* or *itip*, *ón*, *tpá*, are generally mere expletives, and are generally placed immediately after the principal verb in the sentence.

In the *Leabhar Breac*, *iomorra* is used to translate the Latin *vero*, *autem*, and *quidem* ; *tpá*, *autem*. But *din* is sometimes used as more than a mere expletive, for it is employed to translate the Latin *ergo*.—See *Leabhar Breac*, fol. 16, *b, a*, fol. 17, *a, a*, and fol. 26, *b, a*.

RULE XLI.

Compound adverbs, particularly those formed from adjectives, are placed after the nominatives to the verbs which they qualify, but never placed between the auxiliary and the verb as in English; as *d'eirig ré go moc*, he rose early ; *tá re déanta go ceapt*, it is done properly, not *tá re go ceapt déanta*.

The adverbs *ar teac*, *in*; *amaç*, *out*; *ríor*, *down*; *rúar*, *up*; *cruinn*, *over*; *anall*, *hither*; *riap*, *westwards*; *roip*, *eastwards*, are always used in connexion with verbs of motion: and *artrig*, *within*; *amraig*, *without, or outside*; *éuarf*, *above*; and *éior*, *below*, are used in connexion with verbs of rest^h.

We have no words in the modern Irish language corresponding with the English *yes*, or *no*; but in the ancient language, *náthó*, *nithó* and *acc* are frequently used, without a verb, to give a negative answer, as *Níthó*, *ap Mac Conglinne*, “No, said Mac Conglinne,” *Leabhar Breac*, fol. 108; *m rnuire dun?* *ol Maelruain*. *Náthó*, *a Mhaelruain*, *fein tnuasg atuonnaic*, “a learned, art thou for us? said Maelruain. No, O Maelruain, a poor man thou seest;” *Cia fad na cairde?* *op piad*; *bliadain*, *op ré*; *Níthó*, *op piad*; *illeith*, *op ré*; *acc*, *ol piat*; *tábhais ò páistí*, *op ré*; *acc*, *ol piad*; *cáirbí co Luan*, *op ré*; *do béarup*, *op Finnachta*, “What is the length of the respite? said they; a year, said he; *No*, said they; half, said he; *No*, said they; grant a quarter, said he; *nay*, said they; grant a respite till Monday, said he; it shall be granted, said Finnachta.” *Vit. Moling*.

In the modern language, in answering a question, the same verb used in the question must be repeated in the answer, as *ap labair ré*, did he speak? *answer*, *labair*, or *níop labair*, he spoke, or he spoke not. But if the question be asked by an, *whether*, without any verb, the negative answer will be by *ní*, and the positive by *is*, as *an fiop rín?* *is fiop*; *ní fiop*; Is that true? It is true; it is not true.

SECTION 6.—*Of the Government of Prepositions.*

RULE XLII.

All the simple prepositions govern the dative or ablative case, except *gan*, *without*, and *iom*, *between*, which generally govern the accusative in the singular,

^h See Chapter VI.

but not in the plural; as *gáin an τ-apán*, without the bread; *τóip an τ-aer agur an τ-uirge*, between the sky and the waterⁱ.

Some Irish grammarians write, that when *gáic*, *each*, or *every*, *uile*, *all*, or some such adjective, comes between the preposition and the substantive, the preposition loses its influence, as *do lathair ré le gáic bean* (not *mnaoi*) *acu*, he spoke to each woman of them. But this is colloquial, and should not be used in correct grammatical composition; for we have the authority of the best Irish writers for making the preposition govern its object, even though *gáic* intervenes, as *cloisíom nochtasige in gáic láim leir* (not *in gáic láim*), “having a naked sword in each hand,” *Keat. Hist.*, p. 148; *nír gáic cloinn*, “with each tribe,” *Id.*, p. 159; *ap gáic dhuinig dár gáib creibiom ó Phádraig*, “of each tribe that received the faith from Patrick,” *Id.*, p. 115.

RULE XLIII.

The prepositions *a*, or *i*, *in*, *iap*, *after*, *pia*, *before*, and *go*, or *co*, when it signifies *with*, eclipse the initials of the nouns which they govern, if of the class which admit of eclipsis.

Examples :—*A τ-Τεαμπαιγ*, at Tara; *i g-Copcaig*, at Cork; *pia n-dilinn*, before the deluge; *né n-dul gur an m-baile*, “before going to the town,” *Keat. Hist.*, p. 147; *iap g-Cáif*, “after Easter,” *Id.*, p. 160; *co b-fion agur co g-cormaím*, “with wine and beer,” *Ann. Four Mast.*, A. D. 1587.

When *a* or *i* is followed by a noun beginning with *l*, *m*, *p*, the preposition is amalgamated with the noun, and the consonants are doubled, as *cíth feapána illaingib co paibe n-a rroéaib pe τeopa la 7 τeopa aiodche*; “a shower of rain *fell* in Leinster, so that it was in streams for three days and three nights,” *Annals of*

ⁱ For examples of the other prepositions, see the Etymology, Chap. VII. Sect. 3.

Tighernach, *ad ann.*, p. 693; illáisiú a étfreċċa, “on the day of his death,” *Book of Leinster*, fol. 78, b, b; ammuġ, outside, *Ib.*; ippiżże n-Ċepenn, in the kingdom of Ireland; do ċuip ippreċċaib bproc na cupaġġ riñ, “she transformed those heroes into the shapes of badgers,” MS. Trin. Coll. Dubl. H. 3. 18. p. 42; āp ip ġxae Thadġ a aċċap baoi illáim Chormaic, “for it was the spear of his father Tadhg that Cormac had in his hand;” immeċċoñ, “in the middle,” *Vit. Moling*; immatam Cetamain, “on a May morning,” *Leabhar Breac*, fol. 107; ip allam m-erpuie po fáċ-bað, “it is in the bishop’s hand it was left,” *Id.*, *ibid.*

RULE XLIV.

The preposition *ap*, *on*, *de*, *of*, *off*, *do*, *to*, *pá*, *pó*, or *paoi*, *under*, *iċċi*, *between*, *maṛ*, *like to*, *ó* or *a*, *from*, and *tpé*, *through*, cause aspiration.

Examples:—Ap mullaċ an t-fléiħe, on the summit of the mountain; għażiex de ċpann, a branch of a tree; do ħaoiñib, to men; fo, or paoi pēi, under pain; iċċi feapwaib ażżej minnáib, between men and women, or both men and women; maṛ għréim, like unto the sun; ó ħorar go ħorar, from door to door; tpé zejn ażżej użżej, through fire and water. But *ap*, *on*, in some idiomatical phrases and adverbial expressions, and when set before verbal nouns, causes eclipsis, as *ap o-túf*, at first; *ap m-beiż*, on being; *ap n-dul*, on going.

RULE XLV.

Aż, *at*, *go*, or *co*, when it signifies *to*, and is set after verbs of motion, &c., *le* or *ne*, *with*, *óp*, *over*; will have the initial of the noun which they govern in the primary form.

Examples.—Aż dopar an tiegħi, at the door of the house; ċuoniż ré go mullaċ an ċnuic, he went to the top of the hill; le teaf na għréim, by the heat of the sun; op cionn, over head; tpiaż op tpiathhaib, chief over chieftains.

RULE XLVI.

Γan, *without*, will have either the aspirated or the primary form of the initial of the noun which it governs, as **Γan cluair**, or **Γan cluaír**, without an ear; **Γan ceann**, or **Γan ceann**, without a head.

Some writers prefix **τ** to **ρ** after this preposition, as **Γan τ-ρloct**, “without issue,” *Keat. Hist.*, p. 93; **Γan τ-ρulτ**, without cheerfulness; but **Γan ρloct**, **Γan ρulτ**, would be equally correct.

RULE XLVII.

When the article is expressed, all the simple prepositions, except **do** and **de**, **Γan** and **τoip**, eclipse the initials of all nouns in the singular number, but have no influence over them in the plural, as **ap an b-ρairge**, on the sea; **ap an m-baile**, out of the town.

But **do** and **de** cause aspiration when preceded by the article, except on words beginning with **d** or **t**, which retain their primary sounds; as **de'n cpann**, off the tree; **do'n baile**, to the town; **do'n τigeapna**, to the lord; **do'n diabal**, to the devil; and cause **τ** to be prefixed to **ρ**, as **do'n τ-ρul**, to the eye; **do'n τ-ρliab**, to the mountain; **do'n τ-ρluit**, to the rod; **ap b-ρar do'n τ-ρloct** **ρo** **θhpeogain**, “this race of Breogan having increased,” *Keat. Hist.*, p. 50; **ma τaplā ðam dol do'n τ-ρlige**, if I have happened to go out of the way.

This rule is drawn from correct printed books and manuscripts, and holds good in north Munster; but it must be confessed, that the present spoken language does not agree with it throughout the provinces. The author, observing this difference, has read over very carefully a copy of Keating’s History of Ireland, the best he has ever met with, which was made in the seventeenth century, by John Mac Torna O’Mulconry, and is now in the Library of Trinity College, Dublin. From this manuscript he has extracted the following instances of the forms assumed by articulated sub-

stantives coming after *do*, which sufficiently establish the rule above given :—

- Do'n báile*, to the town, p. 130.
- Do'n bár*, to death, p. 98.
- Do'n biobla*, of the Bible, p. 92.
- Do'n bocht*, to the poor man, p. 119.
- Do'n ceap*, to the stock, p. 98.
- Do'n cíneadó*, to the tribe, p. 92.
- Do'n cléipioč*, to the cleric, p. 113.
- Do'n cóirp-cléipioč*, to the crane-like cleric, p. 124.
- Do'n érič*, to the country, p. 92.
- Do'n comóáil*, to the meeting, p. 125.
- Do'n dáiil*, to the meeting, ib.
- Do'n draoi*, to the Druid, p. 109.
- Do'n druimí*, to the people, p. 145.
- Do'n duine*, to the person, p. 98.
- Do'n feoil*, of the flesh, pp. 5, 119.
- Do'n fiað*, to the deer, p. 132.
- Do'n fir-dia*, to the true God, p. 98.
- Do'n firír plán*, to the hale man, p. 157.
- Do'n Fhraingc*, to France, pp. 52, 108.
- Do'n mucadó*, to the swine-herd, p. 132.
- Do'n Mhuimín*, to Munster, p. 120.
- Do'n Phápa*, to the Pope, p. 111.
- Do'n pláig*, to, or by the plague, p. 133.
- Do'n pobal*, to the congregation, p. 120.
- Do'n τ-raođal*, to the world, p. 144.
- Do'n τ-reipriop mac*, to the six sons, p. 129.
- Do'n τ-Sláine*, of the River Slaney, p. 109.
- Do'n τ-rlairt*, to the rod, p. 155.
- Do'n τ-Suibhne ri*, to this Suibhne, p. 129.
- Do'n τigearna*, to the lord, pp. 105, 110.
- Do'n τoīrγ rīn*, on that expedition, p. 134.
- Do'n tobap*, to the well, p. 135.

The following examples, from the same manuscript, of articu-

lated nouns after the prepositions *ip*, *in*; *gur*, *to*; *fo*, *under*; *tper*, *through*; *ó*, *from*; *ap*, *on*; *leip*, *with*; and *per*, *before*, may be satisfactory to the learner.

Cip an pluáigeard roin, on that expedition, p. 144.

Fo'n típ, about the country, p. 140.

Gur an m-baile, to the town, p. 147.

Ip in g-comaire, in the counsel, p. 150.

Gur an b-Pápa, to the Pope, p. 170.

Ip an g-comóil, in the assembly, p. 125.

Ip in g-conair, in the road, p. 147.

Ip in dáil, at the meeting, p. 130.

Ip in doirí, in the door, p. 130.

Ip in t-racgal, in the world, p. 150.

'San m-biocht, in existence, p. 160.

'San peançur, in the history, p. 140.

Leip an b-Pápa, with the Pope, p. 170.

Leip an g-ceab, with the permission, p. 167.

O'n b-Pápa, from the Pope, p. 170.

Rép an g-caic, before the battle, p. 144.

Tpéir an g-cúip, through the cause, p. 163.

Tpéir an muip ruaiò, through the Red Sea, p. 131.

The following examples of articulated nouns coming after the prepositions *do*, *for*, *ip*, and *laip*, will illustrate this principle of aspiration after *do*, and eclipsis after the rest of these prepositions :

Do'n choimert ñin, to that cover, *Cor. Gloss., voce Céphcaill.*

Do'n chom, to the hound, or by the hound, *Id., voce Moð Eime.*

Do'n choiþ, to the leg, *Id., voce Mat.*

Do'n chumg, to the yoke, *Id., voce Eþrem.*

Do'n daam, to the ox, *Ibid.*

Do'n fip ñin, to that man, *Id., in voce Aðullne*, and *Leapmac.*

Do'n mnaí, to the woman, *Id., voce Emain*, and *Muipend.*

Ip ainn bár do'n t-ruan, *bás* is a name for sleep, *Id., in voce Adar.*

Do'n tauð tuaiò do'n t-rruth, on the north side of the stream,
Wars of Turlough, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Do'n tecurc níg budearta, of the royal precepts for the future,
MS. Trin. Coll. Dubl. H. 3. 18. p. 539.

Forr an plígi, on the way, *Vita Moling*; forr in cloic, *Leabhar Breac*, fol. 107.

If in τ-penchur máp, in the *Senchus Mor*, *Cor. Gloss.*, *voce Flaithe*, Feirb, and Óno.

Cáir in nÓraídeil, in the Gaelic, *Id.*, *voce Fin*.

Aip m-buam mullaé po maez a cinn fo'n g-cloic g-cruasíó do pinn clair agur cabán iñ in g-cloic, do péir foirmé agur cuma a cinn, "the very soft top of his head having struck against the hard stone, it formed a hollow and cavity in the stone, corresponding with the form of the head," *Life of St. Declan*.

In the counties of Kilkenny and Tipperary the articulated dative or ablative is always eclipsed after *de*, *do*, and all the simple prepositions, when the noun begins with *b*, *p*, or *g*, as *do'n m-baile*, to the town; *ó'n b-puyl*, from the blood; *do'n ngort*, to the field; and *τ* is prefixed to *ρ* in this situation, as *o'n τ-púil*, from the eye; but aspiration is invariably used when the noun begins with the consonants *c* or *p*, as *ó'n choill*, from the wood; *ó'n coip*, from the foot; *aip an poll*, out of the hole; not *ó'n g-coill*, *ó'n g-coip*, *aip an b-poll*, as in Thomond. And it should be remarked, that aspiration, not eclipse, of these consonants, in this situation, is also found in ancient manuscripts, as *ón chull*, "from the church," *Leabhar Breac*, fol. 118, *b*, *b*; *in τ-ogum út fil iñ in cloic* (not *iñ in g-cloic*), "that ogham which is in the stone," *Book of Leinster*, fol. 25, *b*; *pé τuidect do'n caé*, "before coming to the battle," *Id.*, fol. 78, *b*, *b*. And when the noun begins with *v* or *τ*, it never suffers any change, in these counties, in the articulated dative, as *ó'n τigearna* (not *ó'n v-tigearna*), from the Lord; *ó'n doman* [not *o'n n-doman*], from the world.

In manuscripts of considerable antiquity, *ρ* is eclipsed by *τ*,

^j In a paper manuscript in the possession of the Author, transcribed in Ulster, in 1679, *b* is eclipsed after *do*, *to*, thus: Aip τciceáct do'n m-baile óó, cuipeir pgeala o'ionpoige an pi, "on his arrival in the town, he sends a message to the king," *Toruidh-eacht GruaidheGriansholuis*, p. 63.

after all the simple prepositions, when the article is expressed, as *gacé ball iñ móp cormáilisur píp in t-reilg iñ ball fuaqué*, “every part which has great resemblance to the spleen is a cold part,” *Old Med. MS. A. D. 1352.*

When the article is not expressed, the adjective following next after the substantive is eclipsed by some writers, as *ap a muintir n-dilip péin*, “on his own loyal people,” *Keat. Hist.*, p. 49; *fillios pop a láim n-deir*, “to turn on his right hand,” *Id.*, p. 70; *go o-tug Scota gan rgeim ngeann*, “so that he married Scota of no small beauty,” *Id.*, p. 45; *pe h-aimpir n-imcén*, “for a long time,” *Ann. Four Mast.*, A. D. 1330. This eclipse is not, however, observed in the modern language, but aspiration is always used in its place.

RULE XLVIII.

When the relative is governed by any of the simple prepositions, the initial of the following verb is eclipsed, and the subjunctive mood of all the irregular verbs must be used, as *o a b-puilib*, from whom they are; *o'á n-deacatò pé*, to which he went.

But when the following verb is regular, it is used in the indicative form, and the preposition only eclipses its initial in the present and future tenses, as *le a m-bucalim*, with which I strike; *tpe a ngoilpead*, through which I shall weep. The same result will take place, if the preposition be understood, as *Cirbe ainn in baile a m-bidip a cognam a cipe*, “Cirbe, the name of the place *in which* they used to chew the cud,” *Cor. Gloss., voce Femen*; *co h-aimpr a paibí Priam h-i pióne mud loib*, “to the place where Priam was, in the sanctuary of Jupiter,” *Book of Bullymote*, fol. 245, *a, b.* But when the particles *do*, *po*, signs of the past tense, come between the relative and the verb, then the verb is under the influence of the particles, and will be aspirated; as *áut ap tuit móp n-daoine pop gacé leis*, “where many persons fell on each side,” *Keat. Hist.*, p. 116; *Aðam óp [ó a po] fáramap*, “Adam from whom we have sprung.” But the subjunctive of the irregular verbs must be used, and their past tenses eclipsed not aspirated, as

leip a n-deapnaó an teampull ro, “ by whom this church was made.”—See p. 233. This is a most important rule, of which our grammarians have taken no notice.

RULE XLIX.

Ann, ar, agur, iarr, ir, leip, ri, and tpeir, are used before the article, and often before the relative instead of ann, a, go, iap, i, le, re, tpeik.

In old writings, pop, on, becomes popp in the same situation, as in *Leabhar na h-Uidhri*: Co cualatup pogup na ngoband oc tucapcam bpocha popp in inneoin, “ so that they heard the noise of the smiths striking the glowing mass upon the anvil.” I, in, generally becomes in, before the relative, as in a b-puil, “ in which there is.” But the i is often omitted, and the euphonic n only retained, as ‘n a paib, “ in which there was.”

When a preposition ending in a vowel is followed by a word beginning with a vowel, an h is inserted, to prevent a hiatus, as le h-eagla, with fear; go h-Eigipt, “ to Egypt,” *Keat. Hist.*, p. 45. In the county of Kilkenny they say, in the singular, do'n duine, to the person; but dor na doine, adding an r to do, in the plural. But this is local and corrupt.

The simple prepositions are repeated in the ancient Irish before words put in apposition, as do'n apd-flain, d'ua Cinnmípech, “ to the monarch, to the grandson of Ainmire,” *Battle of Magh Rath*, p. 114;

OROIT DO THADG O'CEALLAIGH, DO RI O MAINI,
“ A PRAYER for TADHG O'KELLY, for THE KING OF HY-MANY.”

—*Inscription at Clonmacnoise.*

And the preposition is also repeated by modern writers before words which would be in the same case in Latin, as agur raorpe cointionn ó peapairb Eipionn uile ag peapair, ag feaponn, agur ag maom gac ollaman diob, “ and there was a general liberty ceded from the men of Ireland to the person, to the land, and to the property of each ollav [chief poet] of them.” *Keat. Hist.*, p. 125.

* See Chapter VII. Sect. 3.

RULE L.

The compound prepositions require a genitive case, which is really governed by the nouns with which they are compounded, as *do cùm na catraca*, to the city; *a n-aigheann mo tóla*, against my will; *do ríeip riagla*, according to rule; *aip ron na mná*, for the sake of the woman.

SECTION 7.—*Of the Government of Conjunctions.*

RULE LI.

a. The conjunctions *aigur*, *and*, *no*, *or*, couple the same cases of nouns, and, unless the sense requires otherwise, the same moods and tenses of verbs; as *rí aigur mná*, men and women; *bual aigur bhrír*, strike and break.

b. When two or more adjectives belonging to the same noun succeed each other, the conjunction *aigur* is often omitted altogether, as *ba h-oig, áluinn, geanamail an bean í*, she was a young, beautiful, amiable woman.

c. The conjunction *aigur*, *and*, is sometimes used in the sense of *as* in English, as *mar do b-puil com aibhrioraic aigur rín a n-dálaib Eíriúionn*, “as he is so ignorant *as* that in the affairs of Ireland¹.”

Sometimes, however, the *aigur* is omitted in this construction, as *com móp rín*, so great as that; but *com móp aigur rín*, would be equally correct.

¹ Keat. Hist., p. 7.

The Latin *ac*, *atque*, is sometimes used in the same sense.— See p. 320.

d. When *aict*, *but*, connects personal pronouns, the forms *é*, *i*, *iað*, follow it in the modern language, as *ní paibé ann aict iað féin*, “there were there but themselves.”

But ancient writers, and even Keating, use the nominatives *ré*, *rí*, *riao*, after this conjunction, as *gan 'n-a b-foċair aict riao 'n a n-dír*, “none being with them but the two,” *Keat. Hist.*, p. 109.

RULE LII.

a. The conjunctions *ní*, *not*, *naċ* or *noċa*, *not*, *muna*, *unless*, *an*, *whether*, *go*, *that*, *maṛ*, *as*, always require the subjunctive mood of the verb substantive, and of the irregular verbs after them, as *ní fuil*, there is not; *muna n-deaċaiō*, unless he went. And they all cause eclipsis, except *maṛ* and *ní*, which always aspirate. *Noċa* has this peculiarity, that it requires *n* before *p*, instead of the regular eclipsing letter *b*, as *noċa n-fuil*, there is not.

b. The regular verbs having no subjunctive form only suffer eclipsis, or aspiration, after those particles in their present and future tenses.

c. But when the particles *do*, *po*, or an abbreviation of them, come between these particles and the verb in the simple past tense, the initial of the verb suffers aspiration, and is under the influence of these particles, as *níp ḍibraic a láṁ uṛċaq n-impoill piām*, “his hand never aimed an unerring shot^m.^m

^m Book of Lismore, fol. 188.

It should be here remarked, that *an*, *whether*, *ní*, *not*, *noča*, *not*, never admit of the present tense of the assertive verb *is*, though they always carry its force, as *an mé?* is it I? *ní mé*, it is not I; *noča ní* in *aímhpír foġaileep*, “it is not the time that is divided,” *Book of Ballymote*, fol. 171.

RULE LIII.

Má, *if*, and *ó*, *since*, are joined to the indicative mood, and cause aspiration, as *má čeilim*, if I conceal: but they never aspirate the present indicative of the verbs *táim*, *I am*, or *deipim*, *I say*.

The particles *ap*, *whether*, *oo*, or *po*, signs of the past tense, *gup*, *that*, *má*, *if*, *map*, *as*, *naċap*, *that not*, *ní*, *not*, *níop*, *not*, *noċap*, *not*, and *pul*, *before*, cause aspiration.—See pp. 156, 157.

The conjunction *má*, or *iona*, *than*, requires the forms *é*, *i*, *iað*, of the personal pronouns in the modern language, as *ip feápp é ioná iað*, he is better than they; *ip feápp é ioná i*, he is better than she. From this it may appear that the Erse grammarians have some grounds for supposing that *é*, *i*, and *iað*, as now used in their dialect, are the original nominative forms of these pronouns, as “*ghabh iad sgeul de gach coisiche*,” for the Irish, *gabh r̄að* (or *gabhadap*) *r̄geul de gaċe coriðe*, “they asked information of every passenger;” “*thug i biadh dhoibh*,” for the Irish, “*ɛug pí bið ðóib*,” “she gave them food.”—See *Stewart's Gælic Grammar*, 2nd edit. pp. 194, 195.

The disjunctive conjunction, or negative adverb *ní*, *not*, is sometimes made to eclipse the initial of the verb *pul*, *is*, and *paġgam*, *I find*, as *ní b-pul*, there is not; *ní b-paġgam*, *I find not*; *ní b-puapap*, *I did not find*. But in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, these verbs are always aspirated, as *giġe að ní fuap am ap a māpbað*, “but he did not get an opportunity to kill him,” p. 132. *Nac*, *ut non*, or *qui non*, is pronounced *ná* in the south of Ireland, and the

initial of the word following it has always its radical sound, as *an té náċ b-fuaip aipgeas na óp*, he who has not got silver or gold, pronounced in the south *an té ná fuaiп aipgeas ná op*; and it is sometimes written *ná* in ancient manuscripts, and even by the Four Masters.

RULE LIV.

The conjunction *vá, if*, always requires the conditional mood, and causes eclipsis, as *vá m-beiōnn*, if I would be; *vá g-ceilfiodí*, if they would conceal.

This mood has also the conjunction *go* frequently prefixed, as *go m-buailfinn*, that I would strike; but it can be used without it, or any other sign like the potential in Latin, as *buailfinn*, I would strike.

RULE LV.

Ná, when it forbids, requires the imperative, as the Latin *ne* sometimes does, as *ná buail*, do not strike; *ná bpíp*, do not break; *ná bí*, be not.

An, *whether*, *go*, *that*, *vá, if*, *iap*, *after*, *map a*, *where*, *muna*, *unless*, *naċ*, *not*, and *noċa*, *not*, cause eclipsis.—See p. 158.

SECTION 8.—*Of the Government of Interjections.*

The interjection *O*, or *A*, governs the vocative case, and always aspirates the initial of the noun, when of the aspirable class, as *A píp! O man! A Óhe! O God!*

The interjection *O* never appears in any ancient manuscript, but *A* is used in its place, as *A atħaip fil i nimib*, “pater noster qui es in cœlis,” *Leabhar Breac*, fol. 124.

The interjection *maiġ*, *wo*, which is in reality a noun, is always followed by the preposition *do*, *to*, as *if maiġ duit*, wo to thee! or, alas for thee!

PART IV.

OF PROSODY.

PROSODY consists of two parts ; the one treats of the true pronunciation of words, and the other of the laws of versification.

CHAPTER I.

OF PRONUNCIATION.

UNDER this head we have to consider the accent and quantity of Irish words. Emphasis, pause, and tone belong to rhetoric, or general grammar.

SECTION 1.—*Of Accent.*

Accent is either primary or secondary.

The primary or principal accent is that which distinguishes one syllable in a word from the rest. The secondary accent is that stress which we occasionally lay upon another syllable in the same word.

RULE I.

In all words derived from monosyllabic roots, the primary accent is placed on the root ; and hence it may

be laid down as a general principle that the first long vowel, or diphthong, in a word determines the primary accent, as móp, great; mópðaċt, majesty; peap, a man, peapamal, manly; raoġal, the world, raoġalta, worldly, raoġaltac̄t, worldliness.

RULE II.

Words of two or three syllables, having the vowels in two of the syllables long, are accented on the first syllable in the north of Ireland ; but in the south the accent is nearly equal on both syllables, as mópán, much, a great quantity,—in which the preponderance of the accent is usually towards the second syllable, when it is not at par.

In the north the primary accent is on the first syllable, and in some counties, the second syllable, though long, is pronounced so rapidly, that it can scarcely be said to have a secondary accent. The correct general rule, however, is the following. In the north the primary accent is on the root of the word, and the secondary accent on the termination ; but in the south the primary accent is on the termination, and the secondary accent on the root, if short.

It is now difficult to account for this difference of accent between the dialects of the northern and southern Irish, and perhaps equally difficult to determine which is the more correct. The northern mode is to be preferred, as more likely to represent the ancient pronunciation, and especially as it so strongly marks the root of the word to the ear ; the southern mode, however, possesses more euphonic diversity of sounds, and is, therefore, more easily adapted to poetical numbers. In consequence of this radical difference of the accent, the Irish songs and poems of the last two centuries cannot be generally appreciated throughout Ireland ; for a native of Ulster, reading a Munster poem, or song, according to his own mode of accentuation, imagines it to be barbarous, as every line of it grates on his ear ; and the Munsterman finds in the com-

positions of the later Ulster poets (that is, such poems as are set to a certain metre, not the *dán dípeacá*), nothing but harsh and unmusical syllables. This is only the case with the poetry of the last two centuries; for at the commencement of the seventeenth century, when the poems called “the Contention of the Bards” were produced, the poets of Ulster, Munster, and Connaught wrote exactly in the same style as to words and terminations, and found no difficulty in understanding each other, so that they must have had then a fixed general language. But since that period Irish scholars, with very few exceptions, have had only a knowledge of one provincial dialect, as is evident from the several poems, sermons, and catechisms which have from time to time been written or published.

Perhaps it may not be considered over visionary to conjecture that the southern Irish first adopted their present mode of throwing the accent on the long termination, from their connexion with the Spaniards and their knowledge of the classics, which they undoubtedly studied more generally than the northerns, who were more closely connected with the Scotch and English. It is a very curious fact that, in English, the words derived from the Saxon have the accent generally on the root; and words borrowed from the classical languages have it generally on the termination, or branches; as *love*, *loving*, *lovely*, *liveliness*; here in all the derivatives from *love*, which is of Saxon origin, the accent is on the root; but in *harmōny*, *harmonious*, the derivative shifts the accent.

The following classes of words are accented as described in the Rule; that is, with the accent on the first syllable in the north, and on the second in the south of Ireland.

1. Personal nouns in *óip*, or *eóip*, formed from verbs or nouns; as *mealltóip*, a deceiver; *pígeadóiip*, a weaver; *millteóiip*, a destroyer; *peanóiip*, an old man.
2. Personal nouns in *uóe*, *uióe*, *ióe*, and *uige*, derived from nouns; as *rgéalaíóe*, a story-teller; *tpéaduióe*, a shepherd; *icíóe*, a physician; *atérriúige*, repentance.
3. Adjectives in *aó*, or *ió*; as *eagħnaió*, wise; *rimpliúó*, simple.

4. Diminutives in *án*, *ín*, and *óğ*; as *cnocán*, a hillock; *cillín*, a little church; *duilleóğ*, a small leaf.

5. Nouns and adjectives in *áċ*; as *cailleáċ*, a hag; *ceapáċ*, a plot; *bpráċaċ*, thievish; and abstract nouns in *áċe*, as *mallaċe*.

6. Adjectives in *áṁal*; as *peapamál*, manly; *geanamál*, lovely. Words of this termination are accented on the second syllable in the south of Ireland, and pronounced as if written *peapúil*, *geanúil*.

7. Nominatives plural of the first declension in *aíge*; as *mul-*
laiġe, *tops*, from *mullaċ*; *bealaíġe*, *roads*, from *bealach*; *oplaiġe*, *inches*, from *ópláċ*.

8. Genitives singular feminine in *aíge*; as *na deataíġe*, of the smoke; *na gealaíġe*, of the moon; *na caillíġe*, of the hag. In many parts of the south of Ireland this class of genitives have the primary accent decidedly on the last syllable; but throughout the north it is invariably on the first.

9. Nominatives plural of the second declension in *íoe*, or *eaōa*; as *impíoe*, or *inpreaōa*, islands; and also the cases formed from it, as *impíoiḃ*, *insulis*.

10. Genitives singular, and nominatives and dative plural in *áṁain*, *áṁnaib*; as *bpeíċeámán*, a judge; *bpeíċeámán*, *bpeíċeám-*
naib. These have decidedly the accent on the second syllable in the south of Ireland, and are pronounced as if written *bpeíċiúin*, *bpeíċiúnaib*.

11. Nominatives plural of the fourth declension in *aíde*, or *eaāa*; as *eq̄baōa*, wants; *reálgaipreaōa*, huntsmen.

12. Verbs in *ígim*, or *uigim*, and their futures in *eoċad*, have the primary accent on the syllables *uíġ*, *iġ*, as *foillriġim*, I shew; *árpouíġim*, I exalt; *míníġim*, I explain; and on *eóċ* in their futures, *foillreoċad*, *árpdeoċad*, *míneoċad*. But in the passive participles, the *uíġ*, or *iġ*, is shortened in the south of Ireland, and the accent reverts to the root, as *foillriġče*, *árpouíġče*, *míníġče*.

13. All terminations of the verb which have a long vowel, or diphthong, have the secondary accent; as *għanamaoi*, we cleanse; *bpiżżejjix*, they used to break; *o'όrpouíġči*, it used to be ordered; *buaxiż*, strike ye; *taħċċaqi*, ye are.

RULE III.

In words derived from polysyllabic roots, the primary accent is generally on the first syllable of the root; and if the next syllable contain a long vowel, it will have the secondary accent.

SECTION 2.—*Of Quantity.*

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

GENERAL RULES.

1. A vowel is short when it comes before the following combined consonants, *cτ*, *lb*, *lc*, *lδ*, *ll*, *nn*, *pb*, *nc*, *nδ*, *nτ*, as *mallačτ*, a curse ; *ρcolb*, a splinter ; *olc*, evil ; *bopb*, fierce ; *τapτ*, thirst.

2. A vowel is generally long in monosyllables when final, or when closed by a single consonant ; as *lá*, a day ; *mí*, a month ; *fál*, a hedge ; *áŋ*, slaughter.

As the diphthongal sounds of the single vowels prevail over the southern half of Ireland, it will be necessary in this place to point out in what situations they are generally used, although they cannot be considered strictly analogical. These diphthongal sounds of the simple vowels, which so strikingly distinguish the language of the southern from the northern Irish^a, prevail when a monosyllabic

^a O'Malley, in his *Irish Grammar*, pp. 160, 161, 162, takes notice of this peculiar sound, which he describes as “inter longam et brevem.” His words on this subject are well worth the attention of the learner :—“Nota tamen, quòd m raro nisi

in fine voculæ sit longa, vt in *τam*, *mam*; imò raro hoc ipso effertur longè, quia consonæ fortes maximè finales sunt mediæ quantitatis in pronunciatione, mediæ inquam, vt suprà, inter longam, et brevem. Reuoca in mentem, quod suprà docuimus

word is closed by the following consonants, and combinations of consonants, viz. b, ð, g, ll, m, nn, ng; and in words of two or more syllables before nc, n̄g, nt; as lobar, a leper; naðar, sight; aganð, the face; ball, a member; am, time; fonn, desire; reang, slender.

3. The vowels have their short and obscure sounds after long or accented syllables, or when they are final in polysyllables; as cróða, brave; cūðeacta, company.

4. The diphthongs ae, ao, eo, eu, ia, and all the triphthongs, are always long.

5. Derivatives and compounds follow the rules of their primitives; as árð, *high*; árðán, a hillock; árð-ríð, a monarch.

The exceptions to this rule are very few, and must be considered provincial; as ípligim, I lower; ípligte, lowered; árð, high; ariðe, height. The latter should be ípligte, áriðe, which are the forms used in the north of Ireland.

SPECIAL RULES FOR THE QUANTITY OF SIMPLE VOWELS.

1. A is always long in the diminutive án; as cnocán, a hillock.

2. In the terminations ac and da, or ða, ta, or t̄a, of adjectives, nouns, or participles, and at the end of all dissyllables and polysyllables, the a is always short; as

dequantitate syllabæ, vulgò ríne,
quam dixi triplicem, nempè longam,
breuem, et medium, vulgò
ruda, geapp, et meadhonach;
hinc longa linea ponitur supra
bár, nór, &c., sine qua forent
breues, vt bar, nor, supra quæ
nulla apponitur linea designans
quantitatatem longam, vel medium;

verùm media quantitas denotata
per lineam non adeo longam su-
per impositam medio quodam
tractu effertur, non sicut longa
vel breuis, sed breuius quam
longa, et longius quam breuis,
vt cáunt, géall, dónn, reang,
de quibus adhuc redibit sermo."

párač, a wilderness; cróða, brave; cudeac̄ta, a company.

3. E and i final are short in all dissyllables and polysyllables not compounded of two or more words; as duine, a man; plánuiḡte, saved; tuillí, a flood.

4. I before ȝ, followed by a vowel, is long; as plíȝe, a way; ȝlíȝe, or ȝlíȝeað, a law; and particularly in verbs, as ȝoillþíȝim, I illume. But it is short in the south of Ireland, when the ȝ is followed by a consonant; as ȝoillþíȝte, illumined; óðuiḡte, ordered.

5. I is always long in the diminutive termination ín; as cnuicín, a little hill; coillín, a little wood; fípín, a manikin.

6. O is always long in the diminutive termination óȝ; as ȝuilleóȝ, a leaf. It is also generally long in the northern half of Ireland, before ȝ followed by a vowel or a liquid; as ȝoȝlaim, learning; ȝoȝcam, I choose.

But in the south of Ireland O has its diphthongal sound in this situation.

7. U is always long before ȝ; as uȝðap, an author.

RULES FOR THE QUANTITY OF DIPHTHONGS.

The diphthongs ai, ea, ei, io, iu, oɪ, uɪ, are sometimes long and sometimes short^b. All the rest are invari-

^b O'Malley says that no certain rule can be laid down for the pronunciation of these diphthongs: "Reliquæ biuocales aliquando sunt breues, aliquando longæ, interdum mediae; adeoque firmam non habent regulam, sed

reguntur vsu et autoritate."—*Grammatica, &c.*, p. 229.

His remarks on the middle quantity of the vowels, which is not now recognized in Connaught or Ulster, are well worth attention: "Syllaba quantitatis mediæ

riably long. The following special rules will assist the learner :

1. *Əi* is always short in the terminations *aip*, *aip̄e*, of personal nouns, as *bprátauip*, a brother; *p̄eal-*
gaipe, a huntsman. It is long in the terminations *að*,
aðe, *aðe*, as *tp̄éatvæðe*, a shepherd; *na ȝealaðe*,
of the moon.

2. In most modern Irish manuscripts and printed books, the diphthong *ea*, when long, is written *eu*, as
ȝeup for *ȝéap*, *p̄eup* for *p̄éap*.

This is an improvement on the ancient orthography, as it renders the quantity certain, for when this is adopted, *eu* is always long, and *ea* always short, as *p̄eup*, grass, *p̄eap*, a man; whereas if both were written *p̄eap*, or *p̄ip*, as in the ancient manuscripts, it would be difficult to know, except from the context, which word was intended. It is impossible to lay down any certain rule to determine when *ea* is long or short in ancient writings, except the general rule already given at p. 407. But *céac̄ta*, and a few others, before *ct*, are to be excepted from that rule. When *ea* is followed by *pp*, the *e* is short and the *a* long, as *ȝeápp*, short, *p̄eápp*, better; but the number of words in which this sound occurs is very few.

3. *El*, in genitives from *ia* and *eu*, or *ea* long, is long, as *p̄ian*, a track, gen. *p̄ein*; *p̄eup* or *p̄éap*, grass, gen. *p̄eip̄*.^c But *el* in genitives coming from *ea* short, is always short, as *p̄eile*, from *p̄eal*, a scythe; *feille*, from *feall*, treachery; *deilȝ*, from *dealȝ*, a pin, a thorn.

nullam præcedit consonam sim-
plicem, seu vnicam præter solam
m. Cæterum lectio Authorum
et vsus te docebit, quæ Romanis
procul positis non occurunt.”—

Grammatica, &c., p. 231.

^c From this is to be excepted
the genitive of *p̄eim*, a knife,
which is short, both in Ireland
and Scotland, as *p̄eime* or *p̄eine*.

Before the consonants enumerated in Rule 1, p. 407, e_i is short in the northern half of Ireland, but has a peculiar sound in the south, already explained in the orthography.

4. Eo is always long, except in about six words, as already stated in the Orthography.—See p. 21.

5. Io is always short before the consonants enumerated in Rule 1, p. 407, except c_t. Before single consonants it is sometimes long and sometimes short, as fíop, true (long), fmiop, marrow (short), cíop, rent (long), piop, knowledge (short).

6. Iu is long and short in similar situations, as díultao, to renounce, or deny; flíucat_o, to wet; tpiúp, three persons. It is always long when ending a syllable and before l and i_p, and single consonants, and short before the combinations of consonants enumerated in Rule 1, p. 407.

7. Oi is always short before the consonants enumerated in the rule just referred to, but always long in the terminations of personal nouns in óip, as mealltóip, a deceiver; oligeatdóip, or oligteóip, a lawyer. It is long, but with the accent on i, in the terminations oide, oige, as cpoide, a heart.

8. Ui is short before the consonants enumerated in Rule 1, p. 407. It is always long in the terminations uiöe, uige.

CHAPTER II.

OF VERSIFICATION.

VERSIFICATION is the arrangement of a certain number and variety of syllables according to given laws, which, in the Irish language, are very peculiar and mechanical.

There are three kinds of verse in Irish, viz., *Dan Direach*, *Oglachas*, and *Bruilingeacht*.

SECTION I.—*Of Dan Direach Verse.*

We are here to consider, first, the requisites of Dan Direach verse in general, and then, its several kinds or species.

In Dan Direach, or *direct metre*, there are seven requisites^a, viz., 1st, a certain number of syllables in each line; 2nd, four lines in each quatrain; 3rd, Concord; 4th, Correspondence; 5th, Termination; 6th, Union; 7th, Head^b.

^a Of the difficulty of composing *Dan Direach*, or *Rann Direach*, O'Malley, who calls it in Latin *Metrum rectum*, writes thus: “Maximè autem de Metro, omnium quæ unquam vidi, vel audiui, ausim dicere, quæ sub sole reperiuntur, difficillimo,” &c.—*Grammatica Latino-Hiber-*

nica, p. 144. At page 156 he gives seven rules, to assist the poet in composing this mechanical kind of verse.

^b A writer in the *Anthologia Hibernica*, for May, 1793, vol. i. p. 346, in noticing the works of Dr. O'Malley, has the following remarks upon this subject:—

To these may be added an eighth, not because it is always necessary, but because it is often used, namely, *Urlann*, of which we shall speak in its proper place.

Here it should be remarked, that of the seven requisites above enumerated, the first four, to wit, number of lines, number of syllables, concord, and correspondence,—are indispensable in every kind of *Dan Direach*; but not so the three last mentioned, which are required only in particular kinds. Thus the major and the minor termination are indispensable only in the species commonly called *Deibhidhe*; Union, in *Rannaigheacht mhor* and *Casbhairn*; and Head, in *Rannaigheacht bheag* and *Seadna* only.

1. The number of syllables in a line varies according to the kind of verse, as shall be presently shown.

2. A quatrain, called *Rann iomlán* by the Irish, consists of two couplets or four lines. The first couplet of a *rann* is called by the Irish *Seoladh*, or *the leading*; the second is called *Comhad*, or *the closing*. Every *rann* or quatrain must make perfect sense by itself, without any dependence on the next; nay, the first couplet may produce a perfect sense without any dependence on the second.

3. *Concord*, or *Alliteration*, called by the Irish

“The Irish poets seem to me to have absurdly imitated the Greeks in the name and variation of their metrical feet, &c. The northerns were equally addicted with the Irish to this mechanical poetry. The Scalds transposed the words of their songs so strangely and artfully, as to be quite unintelligible but by their own order, &c.” The author of this article, who subscribes himself D., is believed to be Dr. Ledwich; but the opinion he ex-

presses, viz., that the Irish poets imitated the Greeks in the name and variation of their metrical feet, receives no support from any thing to be found in O’Molloy’s Irish Prosody,—the work which he is reviewing in the article referred to. Indeed the very contrary appears from all the rules which O’Molloy gives for the three principal kinds of verse which were in use among the ancient Irish.

Uaim, requires two words (of which neither can be a preposition or particle), in each line, to begin with a vowel, or with the same consonant.

Example :

Τριall ταρ δεαρ्बα να ρρεაš ρean,
 Ταρ éir laochraide Čairgean,
 Co cuan clapfuiinn mo érpoide,
 Co ρluaḡ áluinn Oppoide.

O'Heerin.

In the first line, ρreab̄ and ρean form a concord, both beginning with the same consonant, r; in the second, laochraide and Čairgean; in the third, cuan, clap, and epoide; and in the fourth, áluinn and Oppoide, form a concord, as both begin with a vowel.

Concord is of two kinds, proper and improper. The former, called *Fior-uaim*, is where the last two words of a line begin with a vowel or the same consonant, as in the first two lines of the quatrain just quoted.

The improper concord is when the words so beginning are not the last two in the line. But here note, that what the ancient Irish called an *Iarmbearla*, i. e. the *article*, *possessive pronoun*, *adverb*, *preposition*, or *conjunction*, coming between any two words, neither forms nor hinders a concord.

The proper concord can be used for the improper, and *vice versa*, in every line *except the third and fourth*, in which the proper concord is indispensably necessary.—See *O'Malley's Grammatica, &c.*, p. 155.

Aspiration, eclipsis, or the intervention of any adventitious letter, does not prevent a concord, except in the following instances :

When p is aspirated, it makes a concord with f, as ñomáim ñuit mo þeacat fén; where the p in þeacat, and the f in fén,

make a concord. But when the *p* is aspirated, it has no sound, and therefore is not taken into consideration, but the concord is observed with the succeeding letter, as *taǵaip leam*, a *ɸlaič Eipne*; where the *l* in *leam*, and the *l* in *ɸlaič*, form an improper concord, the *ɸ* being altogether disregarded. Likewise in the line, *taǵaip leam*, a *ɸlaič Lífe*; the *l* in *ɸlaič*, and the *l* in *Lífe*, form a proper concord.

Initial *p*, followed by a vowel or a consonant, does not concord with *p*, unless it be followed by a vowel or the same consonant; thus *pa* will form a concord with *po*, *pu*, but not with *pb*, *pc*, *pv*, or *pθ*; and *pb* will only concord with *pb*, *pc* with *pc*, and so of all the other combinations. In like manner, *tp* concords with *tp* only, as an *tpúil*, an *tpolair*.

4. Correspondence, called in Irish *Comharda*. This has some resemblance to rhyme, but it does not require the corresponding syllables to have the same termination as in English rhyme.

To understand it perfectly, the following classification made of the consonants, by the Irish poets, must be attended to :

1. **S**, called by the bards the queen of consonants, from the peculiarity of the laws by which it is aspirated and eclipsed^c.
2. Three soft consonants, *p*, *c*, *τ^d*.
3. Three hard, *b*, *g*, *v*.
4. Three rough, *f*, *č*, *č̄*.
5. Five strong, *ll*, *m*, *nn*, *nθ*, *pp*.
6. Seven light, *b*, *ð*, *g*, *ṁ*, *l*, *n*, *p*.

^c See O'Malley's *Grammatica Latino-Hibernica*, p. 36, where he writes : “**S** consonarum penultima omniumque facilè Regina, accrescit, præfigique potest cui libet nedum vocali, verùm etiam consonæ in hoc idiomate ; ita vt nulla eam recuset, adeoque omnium dicitur vñiversalissima cunctarum scilicet singularumque ductrix, &c.”—See also pp.

160, 219. The consonant *p*, however, is called the meretrix by others, because it so readily unites with the other consonants; but properly speaking, it is a mere sibilant, and not at all entitled to the high dignity given it by the bards.

^d Nothing, however, is more certain than that the Irish poets are wrong in styling *p*, *c*, *τ*, *soft*

The Irish poets teach that the consonants exceed each other in power and strength, according to the above classification. They assert that *r* is the chief, or queen, of all consonants. Next after it they rank the three soft consonants, *p*, *c*, *t*, which exceed the succeeding classes in force or strength; likewise that the hard consonants excel the rough consonants, and the strong the light ones, which are reckoned the meanest and feeblest of all the consonants.—See *O'Malley's Grammatica, &c.*, p. 160.

Correspondence is of two kinds, perfect and broken.

Perfect correspondence, which is sometimes equal to perfect rhyme in English, consists in the agreement of two words, the last in two lines of poetry, in vowels and consonants of the same class.

Example :

O Ótheapba co Sláine róip,
Cuir cpríce Cloinne Corfgois,
Slog Óheannraighe na g-ciaib g-cam,
An pian reabciúise fulmall.

O'Heerin.

In this quatrain *róip* and *Corfgois* form a correspondence, both agreeing in vowels, and ending with a consonant of the sixth class *p* and *g*, which are light consonants. And the words *g-cam* and *mall* also correspond in vowels and consonants, the one ending in *m* and the other in *ll*, which are of the fifth class.—See Table.

Broken, or imperfect, correspondence is the agreement of two words, the last in two lines of poetry, in vowels only, without any regard to consonants.

consonants, and *b*, *g*, *d*, *hard* consonants, for the latter class are undoubtedly the soft.—See the Orthography, pp. 2, 59, 60. The entire classification is pretty correct, and founded on the nature of articulate sounds, except that

the second and third classes are misnamed, and that *l*, *n*, *p*, which are liquids, should not, from the nature of articulate sounds, be classed with *b*, *g*, *d*, *m*.—See the Oriography, page 2, *et sequen.*

This kind of correspondence allows that one word may end in a vowel and the other in a consonant, as *bá* and *blář*, *cár* and *cláct*, also *aoí* and *aoíř*, *blaóřg* and *baoíř*.—See *O'Malley's Grammatica Latino-Hibernica*, p. 165.

5. *Termination*, or *Rinn*, requires that the last word in the second and fourth lines of a quatrain should exceed that of the first and third by one syllable.

Thus, if the first line end in a word of one syllable, the second must end in a word of two; and if the third line should end in a word of two syllables, the fourth must be of three syllables. The first is called *Rinn*, or the *minor termination*; the second, *Airdrinn*, or *major termination*. This additional syllable in the *Airdrinn* does not affect the correspondence. The following examples from *O'Dugan's Topographical Poem* will illustrate the foregoing:

Τriallom ó ðhoířcē beandaiř,
Iř ó Chuailgne chpicleandaiř,
O Muig Rath fpaoch na fala,
'S ó čač laoch O' Čabpaða.

O Dun da leath gļaf na leand,
Ař i piř-peleag Eipeann,
Dan fařaiř ap m'aře ann
Daile ap falas cřé Cholam.

In the first of these quatrains it will be observed that *beandaiř*, the last word in the first line, is exceeded by one syllable by *cpicleandaiř* in the second line, and *fala*, the last word of the third line, by *Čabpaða*. Also, in the second quatrain, *Eipeann*, the last word of the second line, exceeds *leand*, the last word in the first line, by one syllable, as does *Cholam*, the last word of the fourth line, exceed *ann*, the last word of the preceding, by one syllable. Here note that a compound word may be admitted to form an *Airdrinn*, as *cpicleandaiř*, in the second line above quoted; also all enclitics, as *ra*, *re*, *ro*, *rin*, *roin*, *ran*, *ri*, *reo*, *ne*, *rap*, *an*, *glé*, *po*, *úř*, and all adjectives that can be placed before their nouns, are allowed by the poets to form this termination.

6. *Union*, or *Uaithne*, is nearly the same with Correspondence, except that the same vowels are not required in each place; and, in polysyllables, it is only necessary that they agree in class, as *aōba*, *bioōba*; *inme*, *doimne*; *opmáille*, *peanpoisge*; but the nearer they agree the better. A syllable, however, with a broad vowel cannot form a union with one having a small vowel, as *laȝ* and *liȝ*.

This agreement generally takes place between the last word in the first and third lines, and some word in the middle of the second and fourth, as in the following example :

Oen bean dob' áille gné
 Do cónaipc mé,—mirde óúinn,—
 Ar bpuac inbír na n-éigne m-bán,
 Aȝ niȝe a lám 'raȝ coirnacó cúil.
 Folc dualac, coinnleac, cam,
 Daé lúb ann ap lí an óip,
 Bpuaiò li-ȝeal ó n-deallbuiȝeann gnian,
 Do claoi mo cíall, fáit mo bpróin.

Owen O'Donnelly.

In these lines the reader will observe a kind of chime, or vowel rhyme between the words underlined, *gné* and *mé*; *bán* and *lám*; *cam* and *ann*; *gnian* and *cíall*.

7. *Head*, or *ceann*, is the monosyllabic word which concludes the second and fourth lines of a quatrain in that kind of verse called *Seadna*.

As the words *ionn* and *b-fionn*, in the following quatrain :—

Oighe Chatácaip, cionn a ciniò,
 Ionmum linne ȝiò é ionn,
 Bpratac aige na ȝ-cuȝ ȝ-coigead
 Caithac óigfeap uip na b-fionn.

8. Another requisite in *Dan Díreach* is that called *Amus*. It is nearly the same as an imperfect correspondence, except that it requires an equal number of syllables in the words which correspond.

Example :

Má'r daonnaícte dealbhéar 'fan dán,
 Ma'r dealb, no laocheáct, no lúé,
 Do norf gac mic poimír rié,
 Reic a gníomh ní doilig dún.

Some make an *amus* between a and e; but seldom. O'Malley considers it incorrect. In a short syllable oí will make an *amus* with ai, or ui short, because they have nearly the same sound, as époig and plaié.

The principal species of *Dan Díreach* verse chiefly in use among the Irish poets are the five following, namely, *Deibhidhe*, *Seadna*, *Rannaigheacht mhor*, *Rannaigheacht bheag*, and *Casbhairn*.

1.—*Of Deibhidhe.*

The principal requisites which distinguish this kind of verse from others is, that the first and third line of each quatrain end with a *minor* termination, and the second and fourth with a *major* termination. It requires also seven syllables in each line, with correspondence, concord, and union, which must all be perfect in the last couplet.

Example :

Oglac do bhi ag Muirpe móir
 Naic o-tug eiteac 'na h-onóir,
 Leip nár b'ail do'n uile bhan
 Aman aict Muirpe matáir.

In this quatrain will be observed the following requisites : 1. Every line consists of seven syllables, for in the first line the *a* in *ag* is elided, as coming immediately after *bí*. 2. The last word of the second line exceeds the last word of the first line by one syllable, which is the *Airdrinn*, or major termination. 3. In the first line the words *Muipe* and *móip* form a concord, or alliteration ; and in the second line the words *eiteacá* and *h-onóip*, form a concord, both beginning with a vowel, the *h* not being taken into account, as it is adventitious, not radical in the word. 4. The words *móip* and *onóip* form a correspondence, or agreement of vowels and consonants. In the first line of the second couplet there is a concord formed by the words *b'ul* and *ule*, as both begin with vowels, for *b* is not taken into account, it being an abbreviation of the verb *ba*, or *buð*, *was*. Again, in the last couplet the word *matcp* exceeds *ban* by a syllable, and these words agree in vowels and class of consonants, *n* and *p* being of the sixth class, or light consonants. Also the words *b'ul* and *ban* form a union, or vowel rhyme, and the same is formed by *Muipe* and *ule*.

2.—*Of Seadna.*

Seadna requires eight syllables in the first and third lines of each quatrain, and seven syllables in the third and fourth ; also that the first and third lines should end in a word of two syllables, and the third and fourth in a word of one syllable, which is called by the Irish *Braighe*.

It is therefore nearly the reverse of *Deibhidhe* in the termination, or *rinn*. Every second and fourth line form a perfect correspondence, which sometimes amounts to perfect rhyme, and every first and third may either make a perfect or imperfect one, as

Óuime na b-pileao fuit Ruapcaé,
 Táp fpeim Chuinn do cónnaim piaò,
 Da Meinic piám antrom oppa,
 D'Altrom cliaip if uppá iaò.

Fine Ruapcaé, píoghráid Chonnaéit,
 A g-clu uaéta an fead gacé fuinn,
 Ní h-iongnaó geall aca uaéde,
 Sláta iñ feapp do éuaine Chuinn.

Ciothruaidhe O'Hussey.

In these quatrains the monosyllables piad and iad, fuinn and Chuinn, form perfect correspondences, which happen, in these instances, to amount to perfect rhyme, although perfect correspondence is not always necessarily perfect rhyme, for the consonants need agree in class only, as we have already seen. Also the dissyllables Ruapcaé and oppa, Chonnaéit and uaéde, form an imperfect correspondence. It will be seen also, that concord, or alliteration, is observed throughout, as by b-fílead and ful, in the first line; by Chuinn and éonnaín, in the second; by antröm and oppa, in the third, both beginning with a vowel, as prescribed by the rule for Concord; by altröm, uppá, and iad, in the fourth. Also, in the second quatrain, by Ruapcaé and pioghráid, in the first line; by fead and fuinn, in the second; by h-iongnaó, aca, and uaéde, in the third; and by éuaine and Chuinn, in the fourth.

O'Malley mentions but one kind of *Seadna*, but other writers notice three kinds; first, the common *Seadna*, which is that already described; second, the *Seadna mhor*; and third, the *Seadna mheadhonach*. The *Seadna mhor* differs from the common in this only, that every couplet ends in a word of three syllables, as in this example:

D'fíor éogaíd comáiltear r' o'ráin,
 Seán-focal naíc pápuitgeap;
 Ní fágann ríod aicté peap fogla,
 Fead Óanba nra m-bán-foirchead.

T. D. O'Higgin.

In the *Seadna mheadhonach*, the first and third lines end with words of three syllables; and the second and fourth with words of two, as in this example:

Feáppr pilleas ña psalm neamhóisíde,
 Do níré aip leapcheas linne,
 Maing do gheib an glóir n-easctarbais,
 Oide aip bhréaghs-palmais binne.

Anon.

3.—*Of the Verse called Rannaigheacht.*

Of this there are two kinds, *Rannaigheacht mhor* and *Rannaigheacht bheag*.

Rannaigheacht mhor requires seven syllables in each line, and every line to end with a word of one syllable. It is also necessary that there should be a perfect correspondence between the last words of the second and fourth lines of each quatrain, but not between the last word of the first and third; but it requires a *union*, or vowel rhyme, between some word in the first line and another in the second.

Example :

Dealg aéalois oépar Taisig
 Daip n-antracéos tócta an tuilg,
 Créact oile aip feolfogair n-deilg
 Lóige an deirg beoѓonaiò buiρb.

Anon.

It will be observed that all the requisites laid down in the above rule, are preserved in this quatrain. Every line consists of seven syllables; a concord, or alliteration, is formed in the first line by the words aéalois and oépar. Likewise aéalois makes a perfect union with antracéos; and oépar and tócta form an imperfect union. Tócta and tuilg, in the second line, form a concord, or alliteration, where, to prevent a superfluous syllable, the a in tócta is elided, as coming before an. Also tuilg and buiρb form a perfect correspondence,—though not rhyme,—as they agree in vowels, syllables, sound, and quantity; moreover,

oile and feolþogail form a concord, both being considered as beginning with vowels, as the f is totally sunk in the pronunciation; also oile and loigé form a union, *uaithne*, or vowel rhyme; as do the words deilg and deipg. Likewise the words feolþogail and beogonaió form a union.

Rannaigheacht bheag differs from the preceding in one particular only, viz., that every line must end with a word of two syllables.

Example :

Roǵa na cloinne Conall,
Toǵa na dromge a deapam,
Tolg dap feolað rúg nómam,
Conall tuȝ d'EOgan feapann.

Anon.

In this quatrain are presented all the requisites above enumerated, as belonging to *Rannaigheacht mhor*; and it will be seen that there is no difference between them, except that the final words of each line of the latter species are dissyllables; those of the former are all monosyllables.

4.—*Of Casbhairn.*

Casbhairn requires seven syllables in each line, and is particularly distinguished from all the species of verse already described by this characteristic, namely, that every line must terminate with a word of three syllables. It requires also concord, correspondence, and union.

Example :

Rúipt rúog acáió fiomnloga,
Síod Chaéail a ȝ-comlaða,
D'a ȝoin d'apm i Uȝane,
Do mapb róin an rúosuigé.

There are several other kinds of *Dan Direach*, as *Casbhairn-Ceanntrom* (or heavy-headed Casbhairn), *Rionnard*, &c., but the

limits intended for this work would not permit us to go into a description of them ; and we must therefore content ourselves with noticing one other species, namely, the *Rionnard* of six syllables, in which Ængus the Culdee wrote his *Feilire*, or *Festilogium*. This has the general requisites of the *Dan Direach*, and every line ends with a word of two syllables, like the *Rannaigheacht bheag*, as :

ꝑaraiꝑ gréime aine,
Aptol Eipenn oige,
Patpatic coimet mile,
Rop ditiu di ap tpoigé.

See O'Malley's *Grammatica Latino-Hibernica*, pp. 210, 211, where he thus describes this kind of verse : “ Aliud vulgò pionnapd constat quatror quartis, et omne quartum sex syllabis, cuiusque finalis dictio est bissyllaba, ultimae Metrorum correspondent, ultimum cuiusque quarti concordat cum aliquo vocabulo mox antecedenti ; in ultimo præterea semimetro debet intervenire correspondentia, vt in sequenti :

Rom na péile Fánaid
Fáipce Fileadó Eipéann,
Dpian na mag an mionpónn
Annam gíall gan géibeann.”

SECTION 2.—*Of Oglachas.*

Oglachas, or *the servile metre*, is made in imitation of all kinds of *Dan Direach* already described. Every line of it requires seven syllables and no more, unless when it is made in imitation of *Seadna*, when the first and third lines of each quatrain will have eight syllables.

This kind of verse is merely imitative : “ Simia enim est,” O'Malley's *Grammatica Latino-Hibernica*, p. 200 ; and there-

fore it will be more ornamental if Concord, or alliteration, be preserved in each line ; but, in reality, it is neither confined to *correspondence, concord, or union* ; nor to true termination, for the major may exceed the minor by two syllables : as

ᚔօƿb a ᛜƿeacθan aƿ ȝac̄ ƿrāiȝ
Hiall mac Eac̄ac Muiḡmeaðain.

Here it will be observed that, contrary to the law and rules of that species of Dan Direach called *Deibhidhe*, the word ƿrāiȝ, which is a monosyllable, and the minor termination is exceeded by the major termination Muiḡmeaðain, by more than one syllable.

The following is an example of *Oglachas*, in imitation of Seadna :

ᚔac̄, a Shile, a n-aጀaið h'auȝnið,
Ionan, falloing, filéð ƿnóill,
Lean do'n céipð, aƿ aƿ ƿrom Aine,
Tuill bonn taille map nać cōip.

When *Oglachas* is made in imitation of *Rannaigheacht mhor*, nothing is required but that the last word of each line must be a monosyllable ; nor does it matter whether the union be perfect or imperfect, and it will be sufficient if an *amus* be used in place of correspondence ; but it is indispensable that every line of the quatrain should end in a word of one syllable, and that there should be an *amus*, or vowel rhyme, between the last word of the first line, and some word in the middle, or towards the middle of the second line, and also between the last word of the third line and some word in the middle, or towards the middle of the fourth line, as in the following example :

T̄riúr atá aȝ b̄ræt aƿ mo Ȧáf,
D̄ið ataid do ȝnáe am Ȧun,
T̄ruaȝ ȝan a ȝ-croċað ne ƿrann,
An diaḃal, an Ȧlann 'ra Ȧnum.

Bonaventura O'Hussey.

When *Oglachas* is made in imitation of *Rannaigheacht bheag*, it is in every particular like the above, except that the last word of each line must be a dissyllable, as in the example :

Aப do cláiríg go n-dúine,
 Ni bì mo rúile aict d'ruite,
 Ionann leam iŋ a cláirðin,
 Do lama o'fáicfinn uippe.

There is another species of *Oglachas* which has the first line of each quatrain like *Casbhairn*, and the second like *Rannaigheacht bheag*.

SECTION 3.—*Of Droighneach.*

This species of poetry, called *Droighneach*, i. e. *Spinoseum*, or *the Thorny*, from the difficulty of its composition, may admit of from nine to thirteen syllables in every line. It requires that every line should end with a word of three syllables; and every final word must make a *union* with another word in the beginning or middle of the next line of the same couplet; there must also be a correspondence between the final words.

Example:

Dá poifiom do'n ńruig fionnphuaq oireadaða,
 Ósadh síombuan ap n-dorimeanma ap n-dul 'fan deagðaðba,
 Do geabhrum poit gaoil geineamna,
 If Aodh fein Eamna go n-a luct leanamna.

G. Brighde O'Hussey.

SECTION 4.—*Of Bruilingeacht.*

This is composed much after the same manner as the *Oglachas*, but requires correspondence (at least the improper correspondence), and also a kind of *concord*,

union, and *head*. Each line must consist of seven syllables ; and it is generally composed in imitation of *Casbhairn*, and *Seadna meadhonach*.

Example :

Muc éaoiuisg ag cláruigearád
Fa bún aol-tuair t'earcárad.

O'Malley mentions among the vulgar poetry the following, viz., *Abhran*, song, *Burdun*, and *Caoine*, or *Tuireadh*, a funeral dirge, or elegy, some of which consist of poetic lines of eight, ten, and eleven syllables. But poems of this description are of rare occurrence. As specimens may be mentioned *Feircheirtne's Tuireadh*, an Elegy on Curai Mac Daire, in the Library of Trinity College, Dublin (H. 3. 18). Mac Liag and Giolla Caoimh also composed elegies of this description on Brian Borumha, which are still extant. See also the *Océ-Foclac mop h-Éimin* in the Book of Leacan. For more on this subject, the reader is referred to O'Malley's *Grammatica Latino-Hibernica*, pp. 236-244 ; and there is a curious Tract on Irish versification in the Book of Ballymote, which deserves to be studied.

APPENDIX.

I.

OF CONTRACTIONS AND ABBREVIATIONS.

THE contractions used in Irish manuscripts, and in some printed books, are in principle, and often in form, the same as those which occur in Latin manuscripts of the middle ages. They are in fact a species of shorthand, introduced for the purpose of saving time and parchment, which, before the invention of the art of printing, was an object of considerable moment.

The most common and important contractions may be classified as follows:

1. Those which are in fact Latin words, although used to represent the corresponding Irish words.

These are *ēt*, *et*, for *agur^a*; *7* (another Latin abbreviation for *et*), *agur*; *ū*, *vero*, for *imoppo*; *ř*, *sed*, for *act*; *h*, *autem* (or *hautem*, as the word was often written), for *ona*, or *dona*, *indeed*; the same contraction also stands for *hæc*, particularly in medical manuscripts; *t*, *vel*, for the Irish *no*, *or*; *ȝ est*, for the Irish *ta*, *is*, and *ȝ ejus*.

These contractions are often used for the syllables which the Latin words they represent stand for, and often for syllables similar to the Latin words in sound. Thus:

7 stands for *eo* or *eτ*, as *c7* for *céo* or *céao*, *a hundred*, or *cead*,

^a The same contraction, in the forms & and *&*, is still used for *and* in English.

leave or permission; and if 7 be dotted it denotes eð, or eč, as b7a for beða, or beča, *life*.

So also t for the syllable no; and ſ very commonly, even in printed books, for ačt, or čt; as τf for τeac̄t, *to come*; cumaſtač, for cumačtač, *powerful*.

In like manner we find h, hæc, used for the syllable ec and eȝ: as τhmaid for τecmaid, *it happens*: h̄in for eɪḡin, *some*. ɔ ejus, is also used to denote eɪḡip, as lɔ for leɪḡip, particularly in medical manuscripts.

2. A vowel set over any consonant, generally supposes an p̄ understood before that vowel: as

᷇ for ȝpa.

᷇ for ȝpo.

᷇ for ȝpe.

᷇ for ȝpu.

᷇ for ȝpi.

This contraction is also, but not so frequently, used to denote p̄ following the vowel; in which case the foregoing abbreviations may be read ȝap̄, ȝep̄, ȝip̄, &c. This, however, rarely happens, except in the word ȝup̄, *that*, which is often contracted ᷇. In other cases u over a letter is read pu, as ȝaḡán for τruaȝán, *a meagre man*: unless it be written v, in which case it is often, in modern manuscripts, put for up̄, as č for cup̄, *putting*; čč, for cupčap̄, or cuiþčeap̄, *is put*. In more correct Irish manuscripts, however, the u placed over the consonant is formed thus ~ when the p̄ is understood after it, and u or v when before it; thus č is to be read τup̄, but č~, or čv, τpu.

The α written over a consonant in this contraction, is often formed by a sort of running-hand like n or ŋ, as ᷇ð, for ȝnað; but it is in reality nothing more than α, although O'Malley absurdly supposed it to be the consonant n. See his *Grammatica Latino-Hibernica*, p. 130.

3. A syllable terminating in p̄ is usually denoted by the contraction s placed over the consonant: and this mark doubled is used to denote a syllable terminating in double p̄.

Thus \grave{f} is read *fep*, or *fēap*, *a man*; $\grave{\grave{f}}$ *fēapp*, *better*; $\grave{a}\grave{o}$, is *œcip*, *he says*.

This mark is absurdly supposed by some to be the consonant *s*; but it is in reality an abbreviated form of *p*. In the case of the letters \grave{g} and $\grave{\tau}$, it is formed by a semicircular turn from the right hand extremity of the horizontal stroke, thus, \grave{g} , which stands for *gep*, *geap*, but generally *gup*: $\grave{\tau}^o$ for *τap*, *τep*; but more frequently for *τup*.

4. A consonant placed over another consonant implies the omission of a vowel, which must be determined by the sense.

Thus \grave{f} , $\grave{\grave{g}}$, $\grave{\tau}$, denote *fao*, *gač*, *tao*. Or other vowels may be supplied according to the sense, as $\grave{\tau}$ may stand for *teid*; $\grave{\tau}^o$ for *tucc*; $\grave{\xi}$ for *tauč*, as $\grave{\xi}im$ for *taučim*, *I fall*, &c.

5. A line drawn across the letters \grave{b} , \grave{t} , \grave{h} , or n ; or over \grave{c} , \grave{g} , \grave{d} , \grave{p} , \grave{m} , \grave{n} , \grave{p} , $\grave{\tau}$, denotes that a syllable is contracted, which must be determined by the grammar, or by the sense. The letters *m*, *n*, *p*, or *d*, usually enter into the syllables so contracted, or, when there is a point over the horizontal line, \grave{o} or \grave{g} .

Thus \grave{b} is *bap*, *beip*, *ben*, or *bail*; \grave{b} is *bað*, or *buð*; \grave{t} stands for *lað*, and sometimes even for a longer termination, as *dit* for *dileačað*; $\grave{\tau}pt$ for *agur aþoile*, *et cætera*: and so of the other contractions of this class, which must in every case be determined by the sense, and therefore an accurate knowledge of the language is absolutely necessary in order to read them: as $\grave{v}f$ for *v eaf*; $\grave{g}t\grave{r}$ for *glučračt*; $\grave{oib}\grave{p}$ for *oibriugðað*.

When the line is doubled it denotes that the final letter of the contracted word is doubled; as \grave{k} for *kann*.

6. A short curved line \sim denotes *m*; and when placed over a vowel denotes that *m* is to follow that vowel: *n*, in a similar position, is marked by a short straight line: and two such lines stand for *nn*.

Thus \bar{a} , \bar{u} , $\bar{\bar{a}}$, denote $a\bar{m}$, $a\bar{n}$, $a\bar{mn}$; a line over n also doubles it, as $\bar{pa}\bar{n}$ for $p\bar{a}n\bar{n}$.

The circumflex \swarrow is also sometimes used by itself for m , in which case it may be regarded as a sort of running-hand form of the letter; as $\tilde{g}e\tilde{n}\tilde{a}\tilde{i}$ for *geneáin*: sometimes the circumflex is dotted to denote \bar{m} . At the end of a word this form of m is occasionally written vertically and with a greater number of inflexions, as \mathfrak{z} or $\mathfrak{z}\mathfrak{z}$; and in a very few cases this is used at the beginning of a word.

7. There are a few peculiar characters in use for particular contractions; as \mathfrak{d} for ao ; \mathfrak{e} for ea ; \mathfrak{A} for ap ; \mathfrak{A} for $a\bar{p}$; $\mathfrak{4}$ for app ; \mathfrak{pp} for $p\bar{p}$; \mathfrak{o} for on ; \mathfrak{p} for $pe\bar{p}$; \mathfrak{p} for $p\bar{p}o$; \mathfrak{z} for up or $a\bar{p}$; \mathfrak{x} for $pe\bar{p}$ or $p\bar{p}i$; \mathfrak{w} for ui ; \mathfrak{f} for $p\bar{i}$.

8. Arbitrary contractions are very numerous, and are used chiefly in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice.

Thus the numerals 2 , 3 , &c., are used to denote the syllables da , $\tau\bar{p}i$, &c., as $10m2$ for $10m\bar{d}a$; $2m$ for $\bar{d}am$; and so 6 stands for re ; 8 for $o\bar{c}t$ and even $a\bar{c}t$; 9 for $na\bar{o}i$, as $m9$ for $mna\bar{o}i$, dative of *bean*, *a woman*.

In like manner the letter q stands for the syllable cu or ca : as $qc\bar{i}$ for $cuc\bar{i}$; qq for $cuca$; $\dot{q}o$ for $cui\bar{o}$; aq for aca ; $a9q$ for $an\bar{o}i\bar{c}i$ (the figure 9 being used to express the sound of the letters $noi\bar{o}$, and orthography being entirely disregarded).

So $\tau\bar{p}p$ (i. e. $\tau\bar{p}i\ p$, *three r's*) stands for the word $\tau\bar{p}i\bar{a}p$; nz . for $m\bar{t}i$; $b\bar{h}$ (the letter h representing the syllable $ua\bar{c}t$, which is the Irish name of the letter) for $buac\bar{o}$; \bar{m} (i. e. $a\ ap\ m$, *a upon m*) for $a\bar{pm}$; \bar{m} ($m\ ap\ m$, *m upon m*) for $\bar{imp}im$; w ($\tau\bar{u}i\bar{t}\ m$, *m fell*, or *m inverted*) for $\tau\bar{u}i\bar{t}\bar{m}$; ff ($\bar{d}ap$, *double p*, or b , which has nearly the same sound as p) for $doib$; i ($e\ ap\ i$, *e upon i*) for $e\bar{ip}ge$; \bar{g} ($he\ ap\ \bar{g}$, *he upon g*) for $h-e\bar{ip}ge$; in all which cases the sound of the Irish words by

which the symbol would be described, is made to stand for the word intended by the abbreviation.

But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscripts of authority.

The foregoing rules are intended merely to indicate the principles upon which the most important contractions found in Irish manuscripts have been formed ; to write a complete treatise on the subject would be inconsistent with the limits of the present publication ; it must suffice, therefore, to give the following examples of the combined use of some of the foregoing contractions, for the exercise of the learner :

αḡ̄h . . . αḡ̄aiꝝ.	č̄z̄d . . . cumuſr̄d.
αðb . . . αðbꝝp̄.	č̄z̄m̄z . . . coꝝam̄luꝝ.
αð . . . αðeir̄p̄.	ðoñ . . . ðoñain.
al̄r̄ . . . aноc̄t ^a .	ðuñt . . . ðuñbair̄t.
b̄z̄ . . . b̄eáruꝝ.	ðri . . . ðuñter̄i.
b̄t̄ . . . b̄eit̄.	ðefiñ . . . ðefip̄inn.
b̄j̄ . . . b̄eit̄.	ðil . . . ðileaḡ̄að.
č̄ . . . caꝝ.	ðinḡe . . . ðroinḡe.
č̄aioiꝝ . . . caꝝaioiꝝ.	ṝp̄ . . . eioiꝝp̄.
č̄ . . . conꝝra.	ṝp̄ . . . iðiꝝ, eioiꝝp̄.
č̄.ř̄ . . . conꝝriap̄ðaít̄.	ṝt̄ . . &c. (αḡ̄uꝝ a poile ^b).
ɔ̄ř̄ . . . Conac̄t̄.	ṝaḡb̄ . . . ḙ̄aḡbaíl.
c̄7 . . . céo or céao.	ጀ̄ . . . ḙ̄éc̄.
əḡb̄ . . . conḡbaíl.	ጀ̄ip̄ . . . ḙ̄éidioꝝ.
č̄ř̄ac̄ . . . cumac̄taac̄.	ጀ̄ . . . ḙ̄éin.
č̄zi . . . cūip̄i.	ጀ̄ ^a . . . ḙ̄peaḡ̄pa.

^a In this example it will be observed, that t̄ is used for *vel*, or no, and ſ̄ for *sed*, or aít̄.

^b Or *et reliqua*.

fr	fruir.	tc	noć.
ð	ðac.	þi	þann.
ȝioðj	ȝioðeas.	þe	þoime.
ðj	ȝioðeas.	þi	þeip.
if	ifreas.	þbz	þearþbur.
ai	ingean.	þeie	þeime.
ai	ioðan, <i>id est</i> , or <i>viz.</i>	þy	þriorað.
in	iað.	tañ	tanairte.
manað . . .	maranabað.	ȝamg	ȝarrahing.
mci	mar ceirin.	ȝaitt	ȝraillead.
m7r	meðaðt.	ȝr	ȝraðt.
moðh	moðuðað.	uař	uaðtar.
ne	neim.		

There is another symbol used in all ancient and some modern manuscripts, which although not, properly speaking, a *contraction*, may conveniently be explained here. When a line ended short, leaving a blank space, the next line was continued in that space, the words so inserted being separated from the concluding words of the preceding paragraph by the mark *CQ* called ceann *fa eite* (i. e. *head under the wing*), or *cop fa cōrán* (i. e. *turn under the path*).

This is of various forms: — *CQ* & *CQ* *CQ* *CQ*.

In the Book of Armagh the ceann *fa eite* is made simply thus, *ff.*

Thus, *CQ CQ don ct .cna tc labbz don h̄ loirgē*

Aðurtra medicina Að SO IN ȝas caib.

Med. MS. on Vellum, 1414.

/ð pom43ē ðaiprhī anðrī. feib þoðailleð

Ðaip mōr ȝ fopaba .c .c . cūn boi ifī maiginnī.

Leabhar Breac, fol. 16, b. b.

Where the line above, following the mark *CQ CQ* or */ð*, is to be read after the line below.

In the Book of Kells the ceann $\text{ᚠ}\alpha\text{ ᚠ}\text{ī}$ is represented under grotesque figures of men and animals, highly ornamented, and curiously coloured. Its form, however, is very various and arbitrary in different manuscripts: from its name it seems probable, that it was originally made in some form that suggested the idea of a bird with its head under its wing.

In some manuscripts, a part of the line is sometimes, though rarely, carried to the line below, particularly when at the bottom of the page, in which case the character has a different form from that used when the matter is carried up.

A full dot under a letter cancels it, and the caret (^) of modern manuscripts is generally represented by .. or $\approx \sim$ or //

Sometimes when a word is intended to be erased, dots are placed under all the letters of it: and we also sometimes find the dots both over and under the letters to be erased.

II.

SPECIMENS OF THE IRISH LANGUAGE, FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

THE object of the following extracts is to furnish the reader with some specimens of the Irish language, as it was written at different periods, from the seventh to the seventeenth centuries. The extracts are selected chiefly from such manuscripts as are accessible to the Author in Dublin.

I. The following specimen of the Irish language is taken from Tirechan's Annotations on the Life of St. Patrick, written in the seventh century, and preserved in the Book of Armagh, fol. 18.

Dullus Patricc o Th̄imuir
hi c̄pich L̄aghn, compancataq 7
Dubthach macc U L̄ugir ucc
Domnuch map Criathar, la
Auu C̄insellich. Alípp Patricc
Dubthach im damnae .n. fpr-
cuip d̄a depciplib di L̄aghnib,
idon, f̄sri rof̄r, rochtniul, c̄n on,
c̄n aimim, nadippu bſcc, nadip-
po map beda, rommae toir-
climm, f̄sri oenpetche, du na
pucthae act oñntuif̄tiu. F̄sri-
gapt Dubthach, n̄ f̄stoppa vim-

Patrick went from Tara into the territory of Leinster, so that he and Dubthach Mac U Lugir met at Domnuch Mor Criathar, in Hy-Kinsellagh. Patrick requested Dubthach about a matrines of a bishop of his disciples for the Lagenians, to wit, a man free, of good family, without stain, without blemish, who would not speak little or much of flattery; learned, hospitable; a man of one wife, for whom

muintir act Fiacc Finn di
Laignib, duchooid huaimfe hi
tire Connacht. Amail im-
minthaiget conacatae Fiacc
Finn cucu. Arbeirt Dubthach
pri Patricc, tarp dum bárras-
ra air fumpeire in fír dum-
mim sidnaad duabárras tar-
mu chinn air i mair agoibre. Is
dirin din fúrraithe Fiacc Finn
Dubthach, 7 bárriuir Patricc
7 bailear. Dubbeirt grád
.n. spuccoir roip, conid e spuccor
ni rín cítaruoirtneó la Lain-
niu, 7 dubbeirt Patricc cum-
tach du Fiacc, adon clocc, 7
menptir 7 Óachall, 7 Poolipe
st fácab morfírsei laip dia
muintir, i. Muchatocc Infe

there was born but one child.
Dubthach answered, I know not
of my people but Fiacc Finn of
the Lagenians, who went from
me into the country of Con-
naught. As they were speaking,
they saw Fiacc Finn *coming*
towards them^a. Dubthach said
to Patrick, come to tonsure me,
for I have found the man who
will save me and take the ton-
sure in my place, for he is very
near. Then Fiacc Finn relieved
Dubthach, and Patrick tonsures
and baptizes him. He conferred
the degree of bishop upon him,
so that he was the first bi-
shop consecrated in Leinster.
And Patrick gave Fiacc a case^b

^a This passage is translated from the original Irish closely enough, by Colgan, in his Tripartite Life of St. Patrick, Pt. iii. c. 21. It runs thus: “Cùm S. Patricius Temoriâ in regionem Lageniæ australis *Hy-Kenn selach* dictam esset profectus; convenit in campo, *Mag criethar vulgo appellato*, vbi postea aedificata est Ecclesia de *Domnachmor*, regium illum poëtam Dubthachum Lugarij filium, &c. &c. Cum eo tunc familiariter agens vir beatus, petiit ab ipso vbi reperiret iuxta Apostoli præscriptum *vnius vxoris virum, sobrium, prudentem, ornatum, hospitalem, Doctorem*; quem ordinatum Episcopum illi prouinciæ præficeret. Respondit Dubtha-

chus, omnes illas qualitates repe-
riri in quodam suo discipulo
Fieco Erici filio, cuius vxor
nuper relicto vnico filio, Fiachrio
nomine, decesserat, quemque ipse
istis diebus misit in Connaciam,
&c., &c. Dùm autem in his
versarentur sermonibus, conspi-
ciunt redeuntem Fiecum.”—*Trias Thaum.* p. 152, col. 2.

^b A case, cumtač.—This word is used in ancient manuscripts to denote a case, box, or shrine, for preserving relics. It is derived from the verb comtač, or comdač, to keep, or preserve. The word cumtač, or cumdač, is also used to denote a building, aedificium, in which sense it is derived from cumdaig, to build; Lat. *condo*.—See *Book of Ballymote*,

Faol, Auguſtin Inſo bicae, Tſcan, Diarmuit, Naindith, Pool, Fedelmed. Congab iarpurioriu i nDomnuch Fiecc, ſe baí and contorachaptar tpi pichit psp dia muintip laip and. Diffin dulluio in taingel cucí

fol. 3, p. b, col. a, and *Cormac's Glossary, voce Aicde.*

^c *Menſtir.*—In a manuscript preserved in the Library of Trinity College, Dublin, H. 1. 15. p. 975, this word is written *m̄inip̄tip̄*, and explained *m̄ionnaip̄tip̄*, i. e. a travelling relic; and is defined by Duald Mac Firbis, in his Glossary of the Brehon Laws, as a relic carried about to be sworn upon.

^d *Poolaire.*—This word, which is also written *polaip̄e* and *pallaip̄e*, is explained in a manuscript in Trinity College, Dublin, H. 3. 18. p. 523, *cum do teig liubairp*, “a name for a book satchel;” and this is unquestionably its true meaning, though Colgan, in translating the Tripartite Life of St. Patrick, understands it to mean *writing tablets*, as in the following passage: “Ibi tresfundavit Ecclesias. Prima fuit Kellfine, ubi libros reliquit una cum scrinio in quo SS. Petri et Pauli reliquiae asserabantur, et tabulis in quibus scribere solebat vulgo *Pallaire* appellatis.”—*Trias Thaum*, page 123.

^e Colgan, who understood the ancient Irish language well, and was assisted by some of the best expounders of it living in the middle of the seventeenth cen-

containing a bell, a *mensſtir*^c, a crozier, and a *Poolire*^d; and he left seven of his people with him, i. e. Muchatoec of Inis Fail, Augustin of Inisbec, Tecan, Diarmuit, Naindith, Pool, Fedelmed. He after this^e set up at

tury, translates the original Irish of this passage in the Tripartite Life of St. Patrick, as follows, which gives us a clearer idea of what is briefly and imperfectly told in the Book of Armagh: “Dùm autem in his versarentur sermonibus, conspicunt redeunt Fiecum; quem cùm in eum videret ferri animum Patricij statuit Dubthachus pertrahere, ad consentiendum votis sancti viri, licet ipse aliàs non nisi ægrè eius careret presentiâ. Et in hunc finem S. Patricius et Dubthachus pium talem concipiunt artum. Simulant enim Dubthachum esse mox manu Patricij tondendum in clericum. Quòd eum superueniens intelligeret Fiecus, ad sanctum Pontificem ait; Pater sancte, nunquid præstaret me potius in clericum tondere,” &c.

^e Colgan translates this whole passage, nearly word for word, in the Tripartite Life of St. Patrick, as follows. Some of the Irish phrases in the Book of Armagh are inserted in brackets after Colgan’s translation:

“Mansit autem sanctissimus Episcopus et Abbas Fiecus in illa Ecclesia de Domnach Fie, donec ante se ad cœlum sexaginta sanctos ex discipulis premiserit. Postea autem venit ad eum angelus Domini dicens quod non

7 ařbeřt fřiř, iř fři abinn amap
ata tříře hí Cuil maige;
aprum i fuirritiř in tořec, apim-
baš and fuirruimtiř a přain-
tsch, pořt hi fuirritiř inn eliř
ap imbaš and fuirruimtiř a
nſclip. Ařbeřt Fiacc fřiř
in ařngel nanorigad contiřed
Patricc do zhoopund a luic
lař, 7 dia chořepčad, 7 com-
bed huad nuzgabas a locc.
Dullus iapruidu Patricc cu
Fiacc, 7 duřind a locc leř, 7
cuteřecap 7 fopruim a fopruis
nand, 7 a dorapt Crimthann
in pořt řin du Patricc, ap ba
Patric dubeřt bařthř du
Crimthunn; 7 i Slebtí adra-
načt Crimthann.

Domhnuch Feice, and was there
until sixty men of his people per-
ished there about him. Where-
fore the angel came to him, and
said to him, “It is to the west
of the river thy resurrection is
to be, in Cuil Maighe; where
they should find a hog, there
they should build their refec-
tory; and where they would find
a doe, that there they should
build their church.” Fiacc said
to the angel that he would not
go, until Patrick should come
to measure the place with him,
and to consecrate it, and in order
that it might be from him he
should receive the place. After
this, Patrick went to Fiacc, and
measured the place along with
him, and consecrated and built
his establishment; and Crim-
thann granted that place to Pa-
trick, for it was Patrick that had
administered baptism to Crim-
thann; and in Slebtí Crimthann
was interred.

ibi esset locus resurrectionis eius,
sed trans flumen ad occidentem”
[fri abinn amap]: “mandatque
quod ibi in loco *Cuil muige* dicto,
monasterium erigat, singulis offi-
ciniis locum proprium et con-
gruum assignans. Monuit enim
ut refectorium extruat” [and
fuirruimtiř a přaintsch], “vbi
aprum; et Ecclesiam vbi ceruam

repererit” [pořt hi fuirritiř in
eliř]. “Respondit Angelo vir
sanctus, et obedientia specimen,
se non audere Ecclesiam extru-
endam inchoare, nisi prius eius
pater et Magister Patricius eius
locum, et mensuram metaretur
et consecraret” [do zhoopund a
luic lař 7 dia chořepčad].
“Patricius ergo monitus, et ro-

II. The following extract is from the Vision of Adamnan, preserved in the *Leabhar Breac* of the Mac Egans, fol. 127, now in the Library of the Royal Irish Academy. Adamnan was born A.D. 624, and lived seventy-seven years. There appears no reason to question the antiquity of the Vision, which it is hoped will shortly be published by the Irish Archaeological Society.

Ó nō fáilliřig t̄ra aingel na coemteachta do anmain Adamnain ná fíri-rea pláca nime 7 céd imm̄tūr cecha h-anma iap techt a cupp, nuc laip iap r̄in do aithreasnam ipl̄n inich-tarraig co n-immud a pian ocup a s̄odearnam. Iþ é t̄ra cetaí t̄ir f̄riř a compancatař, .i. t̄ir n-dub n-dorča, iþ e folomm foloirceí cen ſeim iþir and. Gleno lan do ſenid píř andall; laffar and co teit dapa h-ořa fop cech leth; dub a h-ichtar; deřg a medon 7 a uachtar. Ocht m-biařta and; a rúilí amal b̄ruttā tentidí. Dpoicet doni dapp in n gleno; gabaid ond up co apoile; apd a medon, iþle umorra a chind; t̄pi f̄loig ic a

When the guardian angel had shewn to the soul of Adamnan these visions of the Lord of heaven, and the first adventures of every soul after departing from the body, he afterwards brought it to revisit the lower regions of many pains and punishments. The first region they met is a black dark region, which is bare, burned, without any punishment at all. On the hither side of it is a valley full of fire, in which the flame rises over its borders on every side; its lowest part is black, its middle and upper part is red. There are eight monsters here, their eyes like glowing masses of iron. There is a bridge over the valley; it extends from

gatus venit ad illum locum, qui Slepte, vulgo, .i. montes, appellatur, et iuxta Angeli præscriptum ibi basilice et monasterij jecit et consecravit fundamenta.

“Locus autem ille in quo Slepensis Ecclesia et monasterium extructum est non Fieco sed

Patricio donatus est á Crimthanno Kinselachi filio, Rege Lageniæ: qui paulo ante à Sancto Patricio salutari intinctus est lauacro, et postea in eodem sepultus est loco.”—*Trias Thaum.*, p. 155, col. 1.

airmírt dia mothaict, i m h-uli
no fegut taifir. Slog dib i p
lethan doib in dpoichet o tuf
co depiud, co poichet ogfian
cen uamun dapp in nglend ten-
tidi. Slog ele tpa ic a mo-
thaict; coel doib ap tuf h-e,
lethan fa deoid, co poicet amail
rim dapp in nglend cetai. In
rlod dedenach umorra, lethan
doib ap tuf h-e; coel tpa ocuf
cumang fa deoid, cu toitet dia
medon ip in nglend nguibtech
cetai, i m-braigteb na n-oct
m-biafrt m-briuach ucut, fe-
parat a n-airtpeb ip in glind. Ip
é tpa lin diaf bo foib in ret
rim, .i. oef oigci ocuf oef air-
nigi lepi, ocuf oef deag-map-
tpa duthraictaig do Dia. Ip i
tpa fopend diaf bo cumang ap
tuf ocuf diaf bo lethan iapam
in ret, .i. dpeamm tmaicteor
ap ecin do denum tol De, ocuf
poairt a n-ecin i tolthraig fogn-
numa don coimdoi. Ip doib
umorra ba lethan ap tuf in
dpoicet, ocuf cumang ba deoid,
.i. do na pecdachaib contuajer
pri procept bprechtli De, ocuf
naic ap comallat iapam.

one brink to the other; its mid-
dle part is high, its extremities
low. Three hosts occupy it at-
tempting to cross, but they do
not all get across it. For one
host this bridge is broad from
beginning to end, so that they
pass safely without fear over the
fiery valley. Another host oc-
cupy it, for whom it is first
narrow but finally wide, so that
thus they pass across the same
valley. But for the last host it is
wide at first but narrow and strait
finally, so that they fall from the
middle of it into the same dan-
gerous valley, into the mouths of
those eight fiery monsters which
have their abode in the valley.
The host for whom this passage
is easy are the people of chastity
and devout penitence, and the
people who have devotedly suf-
fered red martyrdom for the sake
of God. The crowd for whom the
passage is narrow at first, and
wide afterwards, are those who
are at first brought with difficulty
to do the will of God, but who af-
terwards turn with ardent will
to the service of the Lord. Those
for whom the bridge is broad at
first and narrow finally, are the
sinners who listen to the preach-
ing of the Word of God, and
who do not afterwards fulfil it.

Atau doni flog dímóra i n-dichumang na péne fprír in tír n-etar-phaeréa anall, ocupcech ria n-uair traigid in pian síb, in uair ele toet taiprib. If iat tra píleit if in pein rín, i. in luét dianid comtríom a maith ocup a n-olc; ocup illo bprathú midfítheip eturru, ocup dileg-faid a maith a n-olc if in lo rín, ocup beorthap iarum do puprt bechad, i fpeacnárcur gnúri Dé tpi bítríp.

There are also great hosts in the power of the pain at the hither side of the temperate region, and in alternate hours the pain departs from them, and again comes over them. Those who are in this pain are they whose good and evil are equal; and in the day of judgment an estimation shall be made between them, and the good shall dissolve the evil, and they shall be afterwards brought to the harbour of life, before the countenance of God for ever.

III. The *Pater Noster*, as in the *Leabhar Breac*, fol. 124, b, a. The English is a translation of the Irish, not of the Latin.

Sic ergo orabitur. Quid am-laid ro dind ognisthi lprnaigthe. Pater noster qui es in coelis, sanctificetur nomen tuum. Aathaip fil hi nimib, noem-thap chainm. Adueniat regnum tuum. Tost do flairthiup. Fiat voluntas tua sicut in coelo et in terra. Quid do toil i talmain amail atá in nim. Panim noftram cotidianam da nobis hodie. Tabair dun indiu ap rafad lathi. Et dimite nobis debita nostra, sicut et nos dimicimus debitoribus nostris. Ocup log dun ap piachu amail logmaistre diaip fechem-naib. Et ne noi inducas in

Sic ergo orabitis. Thus then ye shall make prayer. *Pater noster qui es in coelis, sanctificetur nomen tuum.* O Father who art in the heavens, sanctified be thy name. *Adueniat regnum tuum.* May thy kingdom come. *Fiat uoluntas tua sicut in coelo et in terra.* May thy will be in earth as it is in heaven. *Panem nostram cotidianam da nobis hodie.* Give us this day our day's sufficiency. *Et dimite nobis debita nostra, sicut et nos dimicimus debitoribus nostris.* And forgive to us our debts, as we forgive to our debtors. *Et ne nos inducas in temptationem.*

temptationem. Occupat nos lseca
pind i n-amur n-dopulacem.
Seo libera nos a malo. Acht
non posp o cech ulc. Amen:
noppip.

And let us not [*fall*] into in-
tolerable temptation. *Sed libera
nos a malo.* But free us from
every evil. *Amen:* may it be
true.

The language of the foregoing is of great antiquity,
probably of the ninth century.

IV. Extract from the Annals of Tighernach (Bod-
leian Library, Cod. Rawl. No. 488), who died in the
year 1088.

A. D. 1064. **D**onnchadh, mac
Brian Boroma, pi munster, do
athrigad, 7 a dul do Roim dia
ailispi, co n-epbuilt and iap
m-buaid athrighe a mainistir
Sdeipain.

A. D. 1066.—**R**etla mongac,
mgnad abdal, do faierm ip in
aer, dia maire, iap mion-cáipe
hic port Kal. Mai co m.xx.
fuiinne. Ro b'é a med occup a
roillfe, co n-epbaptataar daíne
copbo erca, occup co cend ceithe
la bat and. **G**illa bruidi, mac
Domhnall, mic Tighernan, mic
Ualgairg, mic Neill Uí Ruairce,
mig Óbreifne, do marbad do mac
Gilla Cu-pp h-Uí Cinaid do
coip maire, i n-oilen Duine
Achaip, ap Loch mac nen.
Aibinn, ingen Uí Conchobair,
ben h-Uí Muiricen quieuit.
Mac Conaing h-Uí Muiricen,
migdanna Tefca, do marbad

A. D. 1064. Donnchadh, son of
Brian Boromha, king of Munster,
was deposed and went to Rome
on a pilgrimage, and died there,
after the victory of penance, in
the Monastery of St. Stephen.

A. D. 1066.—A bristly star,
a great wonder, was seen in
the firmament on the Tuesday
after little Easter, after the ca-
lends of May, with the 23rd of
the moon upon it. Such was
its size and light, that people
said it was a moon, and it re-
mained for four days. Gilla
Bruidi, son of Domhnall, son
of Tighernan, son of Ualgarg,
son of Niall O'Rourke, king of
Breifne, was killed by the son of
Gilla Corr O'Cinaith, with the
leg of a cow, on the island of
Dun Achair, in Lough Mac Nen.
Aibinn, daughter of O'Conor,
the wife of O'Muiricen, died.

la h-Aedh h-Ua Conchobair, ocup
la Tadg h-Ua Muiricen. Cuach
xx. umga d'óp do tabairt o
Toirdhelbach h-Ua Óriain, ocup
o Mac Mael na m-bo d' Aedh
h-Ua Conchobair, ar congnom
leo, ocup a congnom leip.

The son of Conaing O'Muiricen, heir apparent of Teffia, was killed by Aedh O'Conor and Tadhg O'Muiricen. The value of thirty ounces of gold was given by Toirdhelbach O'Brien, and the son of Maelnambo, to Aedh O'Conor, for his assistance to them, they assisting him.

V. Extract from the Annals of Boyle, a compilation of the thirteenth century.

The original MS. of these Annals is preserved in the Library of the British Museum. MSS. Cot. Titus, A xxv^f.

An. M. xii. Sluaged la Óriain,
mac Cennétig, mic Lorcáin, la
apodrig Epend, su moj mile-
daib oll-cúigid cend-álaind
Muman, 7 la Maelpechnaill.
mac Domhnall, ríg Temraic,
su matrib pēp n-Ependu ma-
nach piu co Aécliait, i n-agd
Dall glar 7 [Ó]lanmargáit, 7 i
n-agd Máilmordha, mic Mur-
chada, ríg Lagen; uair if e
ra tinoel, 7 ra treoirig. 7 ra
timpait leip iáit a h-impib 7 a
eileanuib com Lóclainn a
n-iaptuait, 7 a dunib, 7 a degh-
baleorib Saorán 7 Ónetan, cu-
iait n-Epend. Deic cec lu-

Anno 1014. An army was led by Brian, son of Kennedy, son of Lorcán, monarch of Ireland, with the great heroes of the mighty fair-headed province of Munster; and by Maelsechnaill, son of Domhnall, King of Tara, with the chiefs of the men of Erin along with them, to Dublin, against the green foreigners and Danes, and against Maelmordha, son of Murchadh, king of Leinster, for it was he that gathered, guided, and mustered them to him from the isles, islets of the north-east of Lochlann, and from the forts and goodly

^f These Annals have been very incorrectly edited by Dr. O'Conor, from whose work Mr. D'Alton has lately published an English

translation, without examining the original MS. or understanding the original Irish.

neć do lupećaib leo. Tanca-tap malle cu Aē cliař, do cūp in čača cpođa, m̄gantaiō, nemžnatač, pcpa, popta-mail, nā pachap nomin, ana dīgauđ a mac lethéit in čača reiñ. Iap m[b]eit pāda doib i cūp in čača reiñ, pa mebaid pop Đallaib, 7 pop Čaignaib, pia nept čačaigče, 7 iombud-ta, 7 cpođačta, co tōpēcāip and reiñ Maelmordha, mac Murcéada, mic Find, píg Ča-geñ, 7 mac ðroðgarbain, mic Concubair, píg Ua Failgi, 7 multi alii nobilej; 7 áp diap-miři do Čaignib impu; co tōpēcāip and sno do Đallaib, Dubgall, mac Amlaib, 7 Đilla Chiarain, mac Đlúin-iapain, 7 Siffrait, mac Lóder, iapla Inpi Opc, 7 ðróðor, tōpēc na n-[O]anmařeac, 7 lućt na deic cét lupeć uli, 7 tpića cét do Đallaib a na plugu do totim and. Ra tōit and reiñ imorrū Murcéad, mac ðriam, apðriđdamna Æpend, 7 Tordelbac a mac, aðbuř apðriđ Æpend, co tpićat píg impu do Conačtib 7 do Mumnečaib, i. Možla, mac Domnall, mic Paelain, píg na n-[O]éři, 7 Eoču, mac Dunadair, 7 Niall Ua Cuind, 7 Cúdulic, mac Chennétiđ, tpi cometi ðriam,

towns of Saxonland and Britain, to the land of Erin. Of coats of mail they had ten hundred. They came together to Dublin, to fight a brave, wonderful, unusual, manly, heroic battle, the like of which had not been seen before, and will not occur again. After they had been for a long time engaged in the battle, the foreigners and Lagenians were defeated by dint of battling, striking, and bravery; and there were slain therein Maelmordha, son of Murchadh, son of Finn, king of Leinster, and Mac Brogarbhan, son of Conchubhar, king of Ui Failghi, and many other noblemen, and an innumerable slaughter of the Lagenians around them: and there fell therein of the foreigners Dubhgall, son of Amlaff; Gilla Ciaraín, son of Gluiniarainn; Siffráith, son of Lóder, earl of the Orkneys; and Broder, chief of the Danes; and the party of the ten hundred coats of mail, and thirty hundred of the foreigners of the army fell therein. There fell therein, moreover, Murchadh, son of Brian, heir apparent to the monarchy of Ireland, and Tordelbhach, his son, *materies* of a monarch of Ireland, with thirty kings around

7 Tadhg, mac Murcada, ri Ua Maini, 7 Maelruanaidh Ua Eodha, píg Aodha, 7 Cumusebennach mac Dubcon, pí Fergal, 7 Mac Dheasach, mac Murchedaig, Cloin, pí Chiarpraigí Luacra, 7 Domnall, mac Diarmata, pí Coceu Óaireind; 7 Seanlan, mac Caileil, píg Eoghanachta Locta Lein, 7 Domnall, mac Emin, mic Cannach moir, i. mór-maer in Albain, 7 alii multi nobilep. Ar an roimh bá in tarbri Óriam, mac Cennetich, ap cùl in caéa 7 Conaing, mac Duindcuan, mac a bpráear, ac gábal a palm, cu damic enfep du na Óanmaicib fo láim gan [f]ír da muintir gú nuga in n-mat iarrabí Óriam 7 Conaing, 7 ód connaic in m[b]aegal, ip tocbaip in láim 7 adair beim cloideim don arodri, 7 ip tocbaip aripi in láim an 7 adair beim do Conaing, mac Duindcuan, 7 marbair an[ð] ip iat. 7 in eodem loco occiput erit ipse. Óriam, mac Chennetig, mic Lorcain, arodriug h-Epend 7 Gall, do tutim i eadé Cluana da tarb ma Conaing, mic Duindcuan, 7 ma Murchad, mic Óriam, 7 ma Topdelbaé, mac Murcada, mic Óriam; 7 ruigatarp maipl na haelaifu fo cetoip acuipp

them of the Connacians and Momonians, viz. Mothlo, son of Domhnall, son of Faelan, King of the Desies; Eochu, son of Dunadhach; Niall O'Quin, and Cudulich, son of Kennedy, the three life guards of Brian; and Tadhg, son of Murchadh, King of Hy-Many; and Maelruanaidh O'Heyne, King of Aidhni; and Cumusebennach, son of Dubhchu, King of Feara Muighi; and Mac Beathadh, son of Muiredhach Cloen, King of Ciarraigh Luachra; and Domhnall, son of Diarmaid, King of Corca Bascinn; and Seanlan, son of Cathal, King of Eoghanacht Locha Lein; and Domhnall, son of Emin, son of Cannach Mor, i. e. Great Steward in Scotland; and many other nobles. Where the monarch Brian, son of Kennedy, was at this time, was behind the battle with Conaing, son of Donnchuan, his nephew, singing their psalms, so that one man of the Danes underhand, unknown to his people, to the place where Brian and Conaing were, and when he observed them in jeopardy (i. e. unprotected), he raised the hand, and gave a blow of his sword to the monarch; and he raised again the hand, and gave a blow to

leó ḡu Aibh Maċa, 7 na haċċit ḡu honopac iat, 7 cu uafal opmirec and.

Conaing, son of Donnchuan, and slew them both; *et in eodem loco occisus est ipse*. There fell, moreover, in the battle of Clontarf, Brian, son of Kennedy, son of Lorcan, monarch of Ireland, and of the Danes, with Conaing, son of Donnchuan Murchadh, son of Brian, and Tordelbhach, son of Murchadh, son of Brian; and the keepers of the Staff of Jesus brought their bodies with them without delay to Armagh, and interred them there honourably, nobly, and respectfully.

VI. From the old Annals of Innisfallen, in the Bodleian Library, Rawlinson, No. 503, a compilation of the fourteenth century.

A. D. 709. Eterfcel, mac Maelduin, pi Cappil, moritur. Inde h-Orēg la Cathal mac Finguine, pi Mumhan, ecuropiac rein do ponjat ri ocul Fergal mac Maelduin, pi Temnach, ocul giallair Fergal do Cathal. Ap ite .u. nūg do gabrat h-Epind iap cpetim, do Muimnecharib, .i. Oengus mac Nadfraich, ocul a mac, .i. Eochaid, qui Hiberniam rexit xii. annis, ocul Cathal mac Finguine, ocul Feidlimid mac Crimthainn, ocul Brian, mac Cennetich.

A. D. 709. Eterscel, son of Maelduin, King of Cashel, *mori-tur*. The plundering of Bregia by Cathal, son of Finguine, King of Munster, and after this he and Fergal, son of Maelduin, King of Tara, made a peace, and Fergal gave hostages to Cathal. The following were the five kings of the Momonians who obtained the sovereignty of Ireland after the reception of the Faith, i. e. Oengus, son of Nadfraech, and hisson Eochaidh, *qui Hiberniam rexit xii. annis*; Cathal, son of Finguine, and Feilim, son of Crimthainn, and Brian, son of Kennedy.

A. D. 824. Mórdal pep n-Épenn i Cluain fepeta Ópennamh, ocpur Niall, mac Aeda, pi Tempach, do mapad Fedlimidh, mic Crimthainn, cop bo lan pi h-Épenn Fedlimidh in la rem, ocpur co n-deppri h-i ruide abbao Cluana fepeta.

A. D. 826. Feidhlimidh do in-dphud Lethe Chuinn o tha Óirra co Tempach, ocpur a choptud i Tempach, ocpur Gormlaith, ingen Murchada, rig Leinster, do gabail co n-a banchupe, ocpur Indreachtach, mac Maeldum, do mapbad laip i Tempach.

VII. Extract from a tract of the Brehon Laws, preserved in a manuscript in Trinity College, Dublin, E. 3. 5. p. 432, col. a.

Coirteag brog, no Coirteag aðaptair, amail indíper ip na lebpuib: puiolep rim do buain a fia éomaithceora, aict na díg tairip. Ma do cuaid tairip imorra, mara coirteo bo peiched do ben, da banarra ino ip fia lezrcepall. Mara coirteo dam peiched po ben de, da fep appa in-a dípe ip fia rcepall; ocpur ni páimig tpla trian tarpdib; ocpur dia poireo ip a riagail pe lan-timchell a miarib mapbadataig no pe leztimchell, a miarib beodataig. Ocup mara

A. D. 824. A meeting of the men of Ireland at Clonfert-Brendan, and Niall, son of Aedh, King of Tara, submitted to Fedhlimidh, son of Crimhthann; so that Fedhlimidh was full King of Ireland on that day, and he sat in the seat of the abbots of Clonfert.

A. D. 826. Feidhlimidh plundered Leath Chuinn from Birr to Tara, and stopped at Tara and captured Gormlaith, the daughter of Murchadh, King of Leinster, with her band of female attendants; and Indrechtach, son of Maelduin, was slain by him at Tara.

Bark for tanning [*a pair of*] shoes, or a bridle, as told in the books: there is an inherent right to strip it from a neighbouring tree, so as it is not exceeded. If it is exceeded, however, if it be bark for tanning a cow hide that is stripped, the penalty is two women's shoes worth half a screpall. If it be bark for an ox hide that is stripped, two men's shoes worth a screpall is the penalty. And this is when not one-third of the round of the tree has been stripped; and should a third be stripped it is

luga má lém-timchell po benað
de, in t-ainnpaide don timcell
do benað de gup ab é ní t-ainn-
paide rin do'n lán dípe ícup
a miraib mapboataig, no do'n
letz dípe a miraib beodataig.
No ip do na crandair ilapða
po benað in tan atá in screp-
all, no in letzscrepall mo, gid
pe detzberur, gid pe h-indebe-
rur po benað dib rin. No don
ip ano atá rin in tan ip pe detz-
berur po benað; ocup damað
pe h-indetzberur imorra gomað
a piagair pe taiprdbe a mi
mapboataig no beodataig po
cédoir. Ag ro a comairchhef
ro uile: mara eaga do pigne ip
in crand, in t-ainnpaide do'n
timcell in crainn po ledair
gup ab é in t-ainnpaide rin
dia lán dípe a mi mapboataig,
no dia letzdípe a mi beodataig
ícap.

equal to the full circumference in
the killing months, or to half
the circumference in the months
which do not kill the tree. And if
less than the full circumference
has been stripped, the proportion
of the circumference which has
been stripped is the proportion of
the full penalty which shall be
paid in the killing months, and
of half penalty in the months
which do not kill the tree. Or,
where the fine is a scre pall, or
half a scre pall, the bark was
stripped off many trees, whether
they were stripped with necessity
or without necessity, or, this is
when they were stripped from
necessity. And if it be without
necessity, then the rule is that
the case be referred to the “kill-
ing or unkilling months.” The
following is the summary of all
this. If it be a notch that is
made in the tree, the proportion
of the tree that is stripped is to re-
gulate the amount of full penalty
in a killing month, or half penalty
in a month which does not kill.

VIII. Extract from a medical manuscript, on vel- lum, dated 1352, now in the Library of the Royal Irish Academy. This extract treats of the cure of *Scabies*, or dry Scurvy.

Leabrum anoir do Leigier na
h-erflamti ro, oip ip éigin neti

Let us now speak of the cure
of this disease, for many things

imda d'faghdail d'á leigéir; ocúr iñ é céid leigéir iñ feipp do dé-nam óir, .i. na lenna truaillíghéi do glanad maille caterfusia; óip a deip Avicenna 'r an 4 Cañ. co n-dein in folmuighaod na leanna loifigi d'imapbaod. An 2. ní, oileánam biòd ocúr dígí d'oporduighaod dóib; an tpeir ní, an t-aobhaip do óileacagháod; an 4. ní, a n-imapbaod go h-imhlán; an 5. ní, foírpaicéi do dénum dóib; an 6. ní, iñ eisgin lictribepi com-purtaicta do éobairt dóib. An 7. ní, iñ éisgin neisi noic aen-tuigíur riù do éobairt dóib, munra poib an copp línta do dhoic-leannaiib.

Iñ éisgin uinnimindti do coimilt ap túr de, oip iñ móir in foirtaict iñ in eplaininti ro, map do cíobhem tar ap n-éir.

Item, beirbhéar fumitory a meðg glan, 7 cuip 3, no trí 3 do jene aip, oip foirmio jé pecu-ghaod na leannann, da ngnáeuigh-ter, 7 glanad iad o na imap-craig; 7 munra faghdar meðg bainne gaibair éuigí ro, gub rugh fumitory 7 time, 7 jca-biora, 7 duibcraig, 7 ae abha; 7 muð aimpip jampá, beirbhéar, 7 glantap, 7 taibair maille

must be got for its cure; the first cure which is best to be made is to clean the corrupted humours with caterfusia; for Avicenna says, in the fourth Cann., that evacuation causes an expulsion of the burned humours. The second thing, to order the patients a proper regimen of meat and drink; the third thing, to digest the matter; the fourth thing, to expel them completely; the fifth thing, to prepare a bath for them; the sixth, it is necessary to give them strengthening lictub. The seventh, it is necessary to give them such things as agree with them, unless the body be full of bad humours.

It is necessary to rub the part affected with ointments at first, for they afford great relief in this disease, as we shall see hereafter.

Item, let fumitory be boiled on pure whey, and put a drachm, or three drachms, of senna upon it, for this relieves the corruption of the humours, if habitually taken, and it purges them of superfluities; and if the whey of goat's milk be not at hand for this purpose, take the juice of fumitory and thyme, and scabiosa, and polytricum, and hepatica;

medg no le h-epitime, 7 ip po
mair.

Cn.2. ní dligio do tobairt do,
tuig na c' dliginn feinna h-epláinti
po biada failte na géara do
caitein, 7 reónad gac uile biad
do ní lop gaoth pola deirgí, marp
atalur, 7 umearain, 7 gaireoig,
7 píbúr, 7 mil, 7 a g-comhamaile;
gídeas fídeas mil do bheirbhad
ma raeathairgib, 7 gan a caiseam
marc éuid. 7 dligio ré neisi
géara do reónas, marp atá gpre-
anta poma, 7 clobur, 7 neisi
diureticceá dhlír a éodaí; 7
reónas na biada geniusp fuil
deirg mialle h-imduighas leanna
duibhe, marp atá feoil marpt, 7
mil maige, 7 piásá, 7 gannanl 7
lachan, 7 feoil traillte 7 loingse,
7 rencaip, fail, 7 a cupamaili.

and, if in summer time, let them
be boiled and cleansed, and given
with whey or epitime; and it is
very good.

Secondly, understand that one
afflicted with this disease should
not eat salt or bitter meats, and
let him avoid every kind of diet
which causes a burning of red
blood, such as leeks, onions,
garlic, pepper, honey, and the
like; but he may take honey
boiled in the combs, but not to
use it at supper. And he should
avoid bitter things, such as
pomegranates and cloves, and
diuretic things, after his supper.
And let him avoid such meats
as generate red blood, together
with an accumulation of the
melancholic humor, such as
beef, the flesh of a hare, of a
gander, and of a duck, and salt
burned meat, old cheese, bacon,
and the like.

IX. Extract from O'Hickey's medical manuscript, dated 1420; now in the possession of Mr. Robert Mac Adam, of Belfast, merchant.

Marp benuip ceaptaighas acioidi-
gi na h-anma pip in b-feallram
móralta, innar co epríocháidé
é a n-abfiosib marise, ar marp
pin benuip pip in liag an t-pláinti
do coiméid co h-imcuiibe; 7
an mério do módaib i n-a clae-
linigtheip an corp co h-éigintaí,

As the rectifying of the disor-
ders of the soul belongs to the
moral philosopher, who is to
arrange them in proper habits,
so it belongs to the physician to
preserve the health properly;
and as many modes as the body
is violently impaired, so many

ar í an m'éid rín a tár do éiné-lusib ar an leigheas; oír clae-é-lusigid aicidídgí na h-anma ár cuirp-ne; ar an aóibhír rín do gábháir aen éinéle leigheas, 7 aen peigímen uathá; 7 iñ ríp in lioig benúr iat d'airne. 7 ar iat ro na h-aicidídgí rín, .i. fearagh 7 gáipdeáeur, eagla 7 doibhón, cu-angas, 7 nairpe; oír gluairtear an fhiul coileadhá éum an époide a n-aimripi na feirgí ar fiontoclaoidí an díghaltasair dárpa-ctuig, 7 gábhann ré lapað éuige cum gluafacá dána, 7 leataip níra mó ná círp, 7 do nítear an copp eo h-uile do línað, 7 go h-áirigthe na boill foipimella-cca le daraíct an teapá; oír an uaip gluairtear an teap 7 an pprepmá éum na m-ball rín, 7 éum an époide do péip connac-ht, ó minceacáit an gluairte 7 o'n téaghd móp típmuiigthe an copp uile; 7 iñ folloip go d-téig-htí an fearagh, ár go lapað rín an époide 7 an pprepmá, 7 co rgaíltéar éum na m-ball co h-uile an teap, 7 co h-áirigthe iñ in dhoing ag a m-bí teap láidir, 7 moran pprepmá; gídeas an dhoing ag a m-bí teap anfann, an uaip fearaghuiigthe iad, 7 toclois díghaltasair do dénam, ní h-eidír a teap do dírgaité éum na m-ball foipimella-cc, acht bís na boill foipimella-cca fuap,

different kinds of cure there are. As the diseases of the soul subdue our bodies, so the one kind of cure and one regimen is derived from them; and it is the office of the physician to know them. These are those diseases, viz. anger, joy, fear, melancholy, sorrow, and shame. For in the time of anger the choleric blood is moved to the heart, to excite it to violent revenge, and becoming inflamed for bold motion, it expands more than what is just, whereby the whole body is filled, particularly the external members, with the violence of the heat; for when the heat and the sperma are driven to these members and to the heart, with violence, from the frequency of the motion, and from the great heating, all the body is dried; and it is obvious that anger heats, because it inflames the heart and the sperma, so that the heat is circulated to all the members, and particularly in the people who have strong heat and much sperma. But those who have weak heat, when they are angered, and desire to take revenge, the heat cannot be discussed to the exterior members; but the exterior members are cold and palsied, while at the same time the heat is strong in the heart. We therefore

cpriúnaí, an cein do biaó an tearf láidir ann a chroíde; ar an aðbap rím do ciamaid mojan do daoiniib fearfaéa aip a m-biad toil indeacaó 7 iat ap cpriú; 7 ní fearg foirbriú i' coip do rád nia ro, aict fearg maille le h-eagla. Ar an aðbap rím an claoéloó do ní fearg ann a corp daonna ní h-imcuiúibe a neigimen na pláinte é, oip buaióriú an fearg gníomharthaí an peafun uile; mairead reacainteip aðbap na feirgí aict an téid popálus an peafun é a g-cúirib toileamla; oip imcuiúibe fearg do deanam co minic a g-cúirib roépaiti 7 ceadaigheaca, gín cob imcuiúibe a neigimen pláinti h-i; 7 atá cuid do na h-eapláintib dap ab leigear imcuiúibe fearg, mar inníripl Hali ag deanam gluasa aip Almusar, go raiib diuic aip a raiib róupar, 'ga leigear ag liaig eisim, 7 gur fópail an liaig fearg do éogaípm aip, 7 aip ngeimeamain na feirg, gur leigearuò é ó'n róupar.

X. Extract from Bishop Carsuel's Gaelic translation of the Confession of Faith, Forms of Prayer, &c., used in the Reformed Church of Scotland : printed in the year 1567^s.

^s This is the passage so often referred to in the controversy

see many angered people, who have a desire of revenge, seized with trembling ; but this should not be called powerful anger, but anger accompanied with fear. Wherefore, the change which anger causes in the human body is not meet in the regimen of health, for active anger disturbs the whole reason ; therefore, let the occasion of anger be avoided, except as far as reason orders it in cases of consent. For it is meet, in many well-intended, permitted cases, to provoke anger, although it be not fit for the regimen of health in general ; And there are some diseases of which anger is a proper remedy, as Hali relates in his commentary on Almusar, that a Duke, who was affected with stupor, was under the care of a certain physician, that the physician ordered his anger to be provoked, and that, as soon as the anger was produced, he was cured of the stupor.

concerning the antiquity of Ossian's poems. A free translation

(From the Epistle Dedicatory.)

Acht ata ni cheana is mor an leathtröm agas an uireasbhuidh ata riabh orainde^h Gaoidhil Alba agus Eireand, tar an gcuid eile don domhan, gan ar gcanamhna Gaoidheilge do chur a geló riabh mar ataid a gcanamhna agus a dteangtha fein a geló ag gach uile chinel dhaoine oilé sa domhan, agus ata uireasbhuidh is mó ina gach uireasbhuidh oraind, gan an Biobla naomhtha do bheith a geló Gaoidheilge againd, mar tá sè a geló laidne agas bherla agas in gach teangaídhe eile o sin amach, agas fós gan seanchus ar sean no ar sindsear do bheith mar an gcedna a geló againd riabh; acht ge tá cuideigin do tseanchusⁱ Ghaoidh-

But there is one thing, it is a great distress and want that we the Gaels of Alba and Erin have ever laboured under, beyond the rest of the world, that our dialects of the Gaelic have never yet been printed, as their dialects and tongues have been by every race of people in the world; and we labour under a want, which is greater than every want, that we have not the Holy Bible printed in Gaelic, as it has been printed in Latin, in English and in every other language whatsoever; and also that we have never had in print the history of our ancients, or our ancestors; for though there is some portion of the history of

of it has been given in the Report of the Committee of the Highland Society of Scotland, appointed to inquire into the nature and authenticity of the poems of Ossian, published by Mac Pherson. This passage is pure Irish, and agrees with the Irish manuscripts of the same period in orthography, syntax, and idiom. It is the oldest specimen of the Erse that has been as yet adduced by the Erse grammarians, though there are certainly extant older Erse compositions. This specimen disproves many grammatical rules laid down by Stewart, and shews that his Grammar is drawn

from the spoken dialect of the Scotch Gaelic, and not from any manuscript or even printed authorities of an age much older than his own time.

^h, *Orainde, on us.* Here are several instances of *nd* written for *nn* in the Erse, a combination unknown in the modern language. See chap. III., pp. 34, 35, and chap. IV. p. 138; see also the words *Fhind*, *Dhunond*, &c., in this extract.

ⁱ *Do tseanchus.* This is an instance of *t* being prefixed to *s* in a situation where it might be also aspirated. See chap. III. p. 61. Various examples of this

eal Alban agas Eireand sgriobhtha a leabhruibh lámh, agas a dtamhlorgaibh fileadh agus ol-lamhan, agas a sleachtaibh suadh, is mor tsaothair sin re sgríobhadh do laimh, ag fechain an neithe buailtear sa chló ar aibresge agas ar aithghiorra bhios gach én ni dhá mhed da chrioch-nughad leis. Agas is mor an doille agas an dorchadas peacaidh agas aineolais agas indtleachda do lucht deachtaidh agas sgríobhtha agas chumhdaigh na Gaoidheilge, gur ab mó is mian leo agas gur ab mó ghnathuidheas siad^j eachtradha dimhaoineacha buaidhearthá, bregacha saogh-alta do chumadh ar Thuathaibh Déghanond agas ar Mhacaibh Mileadh^k, agas ar na curadh-

the Gaels of Scotland and Ireland written in manuscript books, in the compositions of poets and ollavs, and in the remains of learned men, there is great labour in writing them over with the hand, whereas the thing which is struck off with the type, how speedily and expeditiously is it completed, be it ever so great. And great is the blindness and darkness of sin and ignorance, and of the intellect of the teachers, writers, and preservers of the Gaelic, that, with a view of obtaining for themselves the vain rewards of this world, they are more desirous and more accustomed to compose, maintain, and cultivate idle, turbulent, lying, worldly stories concerning

accidence are found in good Irish manuscripts, as εἰρὶς τριπλίτι, *salt fishes*; old Med. MS. by John O'Callanan of Rosscarbery, dated 1414; δο τριπ, *always*, *Id.*; δο τρειλδ, *to chase*, paper MS. transcribed 1679, *penes auctorem*; δομ τριπλίτιο, *to woo me*, *Id.*, p. 62.

^j *Ghnathuidheas siad. They accustom.*—Here is an instance of the simple present tense of the indicative mood ending in *eas*, for Irish parallels to which, see Part II. chap. V. p. 156, line 3. This contradicts an assertion of Stewart's *Gaelic Grammar*, 2nd edit. p. 97, note ^m, that the verbs of the Erse, except *bi*, *is*, have

no simple present tense. See it remarked at p. 189.

^k *Ar Mhuaiibh Mileadh.*—This is translated “concerning warriors and champions,” in the translation of this passage given in the Report of the Committee of the Highland Society of Scotland, but most incorrectly; for, by *Macabha Mileadh*, the Irish and Scotch writers, previously to the period of the forgeries of the last two centuries, always meant “the sons of *Mileadh* or *Milesius*,” from whom the Highlanders or Gaels of Scotland, as well as the Gaels of Ireland, were believed to be descended.

aibh^l agas Fhind Mhac Cumhaill^m go na fhiainaibh, agas ar mhóran eile nach airbhim agas nach indisimⁿ and so do chum-dach, agas do choimhleasughagh, do chiond luadhuidheachta dimhaonigh an tsaoghail dfhaghail doibh féin, ina briathra disle Dé, agas slighthé foirfe na firinde do sgirobadh, agas dheachtadh agas do chumhdach.

XI. Extract from the Annals of the Four Masters.

A. D. 1174. Sluaicceao láp in iapla o'indpaoð Mumhan. Sluaicceao ele la Ruatöpi dia him-deagáil poppo. Ót évalattar na Þoill Ruatöpi do éocá i p in Mumhan i naipearc caéa fpiu, no

the Tuatha De Dananns, the sons of Milesius, the heroes, and concerning Finn Mac Cumhaill with his Fians, and concerning many others which I do not here enumerate or mention, than to write, teach, and maintain the faithful words of God, and the perfect ways of truth.

A. D. 1174. An army was led by the Earl [Strongbow] to plunder Munster. Another army was led by Roderic to protect it against them. When the English heard that Roderic had

^l *Ar na curadhaibh; concerning the heroes.*—By “the heroes” is here meant, not heroes in general, but the Heroes of the Red Branch in Ulster, who were generally called “The Heroes” by Irish writers of romantic tales. They flourished previously to Finn Mac Cumhaill, and were believed to be superior to him and his contemporaries in valour and feats of arms. The zealous bishop seems to have heard those stories himself from the Highland and Irish bards, who were then gaining more worldly emoluments by the recital of them than they would have gained by preaching the Word of God, a thing which they would not have been allowed to do at the time, even if they had been so inclined.

^m *Ar Fhind Mhac Cumhaill,* rendered *Fingal*, the son of *Cumhal*, in the translation above alluded to, which is also given, as approved of, by Stewart in his *Gaelic Grammar*, p. 198. But there is no *gal* in the original!

ⁿ *Nach airbhim agas nach indisim.*—Here are two instances of a simple present tense of verbs different from the verb substantive, though Stewart asserts that this dialect wants that tense altogether. Will the Scotch grammarians ever be satisfied to tell the whole truth, or to give us fair specimens of their dialect from existing manuscripts? When will they be enlightened enough to give up fabrications, and love truth better than Scotland?

éocúirriot **D**oill Aéa chiāt dia
raigíod, 7 ní po hainfearaō leo go
rangatarr go Óuplair. Tanaic
Domnall Ua Óriam 7 Dál
g-Cais, 7 caé iaréair Connacé,
7 móreát Shil Muirfóairg, cen-
moéa dipim deaghluaig po facc-
baō lař an riđ Ruaidhri. Ro
riğeaō caé crosa etep **G**allairb
7 **G**aorailairb an du riñ, go po
rruimeaō fo deoīd tpe neap
iommbualta pop na gallairb, 7
po marbaō pect cced décc vo
Ghallaib ip in caé riñ, co nac
teapna aít seoruaippi beacc
beo ap in caé riñ do **G**hallaib
imon lapla. Taed riđe fo méla
dia riđ go Poptlainghe. Soair
Ua Óriam dia riđ iap ccoircup.

arrived in Munster, for the purpose of giving them battle, they invited the English of Dublin to them, and they delayed not till they reached Thurles. There came thither Donnell O'Brien and the Dal Cais, and the battalion of West Connaught, and the great battalion of Sil-Murray, besides a numerous brave host left by the King Roderic. A brave battle was fought between the English and Irish at that place, where the victory was at length gained, through dint of fighting, over the English, and seventeen hundred of the English were killed in that battle, so that there escaped not from that battle but a small remnant alive of the English, with the Earl, who repaired in sorrow to his house to Waterford. O'Brien returned home in triumph.

III.

ADDENDA ET CORRIGENDA.

THE Author, on a most careful perusal of these sheets, after they had been worked off, discovered some inadvertent mistakes, which he begs here to notice and correct as briefly as possible.

Page 7, line 4, *for* “ scarcity,” *read* “ sacristy.”

— 22, after line 16, *insert*, “ In ancient Irish MSS. *ie* is sometimes used for *ia*.”

— 34, line 16, *for* “ c, m,” *read* “ c, *g*, m.”

— 48, — 12, *for* “ ua,” *read* “ uai.”

— 53, — 14, *for* “ a Filib,” *read* “ a Filib.”

— 64, — 23, after the period here, *insert*: “ In the fragments of Irish composition by Tirechan, in the Book of Armagh, the adventitious and eclipsing letters are separated by dots placed before and after them, thus: .n.eppcuip.”

— 101, line 7, *for* “ onus, oneris,” *read* “ opus, operis.”

— 102, — 2, after the period in this line, *insert*, “ In ancient MSS. an attempt was made to make a genitive in *ae*, or *ai*, in imitation of the Latin, as *tpé méð* in *tpnechtai*, in consequence of the greatness of the snow.” *Vit. Moling.* Suibniu mac Maëlaehumai.—See p. 43.

— 107, last line, *for* “ after,” *read* “ before.”

— 112, line 8, *for* “ míñ,” *read* “ míñ.”

— 123, — 1, *for* “ SECTION 3,” *read* “ SECTION 4.”

— 135, — 29, *for* “ giba ba é,” *read* “ gíð ba é.”

— 136, — 23, *for* “ against,” *read* “ against thee.”

— 139, — 14, *for* “ géuaib,” *read* “ cùgáib.”

— 146, — 6, *for* “ tpíb,” *read* “ tpíb.”

— 151, — 27, *dele* “ he did be, &c.”

— 153, — 21, *for* “ thou concealest,” *read* “ you conceal.”

— 156, — 28, *for* “ má ceilim,” *read* “ má céilim.”

— 158, — 13, *for* “ ellipses,” *read* “ eclipsis.”

— 158, — 19, *dele* “ ncp.”

- Page 168, — 12, *for* “*βιβμίρ*, or *ιομαοιρ*,” *read* “*βίμιρ*, or *βιομαοιρ*.”
- 186, lines 6, 9, 10, *for* “*γλανφάιδεαρ*,” *read* “*γλανφάίδεαρ*.”
- 191, — 26, *for* “*α βηρεαμ*,” *read* “*α βηρεαν*.”
- 199, — 22, *for* “*δο τιονρηαό*,” *read* “*δο τιονρηαό*.”
- 207, — 23, after the period, *insert*, “*except in the first person singular, which ends in ad.*”
- 218, line 2, although *ατναζαρ* is here translated “*was given*,” it is really the historic present, and means “*is given*.”
- 224, line 1, *for* “*ρα μ*,” *read* “*ραιςιμ*.”
- 264, — 23, *for* “*hιρυιοιυ*,” *read* “*hιρυιοιυ*.”
- 286, — 17, *for* “*Ré*, or *ρια*, before the article,” *read* “*ρέ*, or *ρια*, *before*, when placed before the article.”
- 289, line 8, *for* “*ροπ οινδ*,” *read* “*ροπ ρινδ*.”
- 301, — 13, *for* “*Moling*,” *read* “*Molaisi*.”
- 349, — 19, *for* “*participles*,” *read* “*particles*.”
- 353, — 27, *for* “*Act 1*,” *read* “*Act 4*.”
- 354, — 19, *for* “*hands*,” *read* “*heads*.”
- 356, — 8, *for* “*we are not, ταμαοιδ*,” *read* “*we are; not ταμαοιδ*.”
- 400, last line, *for* “*unerring*,” *read* “*erring*.”
-

Αρ η-α έριοένुγασθ α η-ατέ ειαστή Δυιβλίννε λε Σεαν, μας Εαμοινν Οιρ Ηί Δηοννάθαιν, ο Αιτ α’ τιχε τόσιρ, ρηι Σλιαθ Ηα ηδρηιν α νοιρ, α η-ηιθ Θεάγασθ Ορηαιή, αν κύργεασθ λά φιέιοδ δε τηι μεάδοιν αν τ-Σαμ्पαιό, ’Γαν τ-βλιαδαν δ’αοιρ αρ δ-τιχε-
αρρα 1845.

Δο γευιριδί Θια εριοέ τηιστή ορηαινν υιλε. Amen.

University of
Michigan

